



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

CATENA CLASSICORUM

EDITED BY

THE REV.

ARTHUR HOLMES M.A.

FELLOW OF CLARE COLLEGE CAMBRIDGE AND LATE FELLOW OF ST JOHN'S
CLASSICAL LECTURER OF CLARE, ST JOHN'S AND EMMANUEL

AND

THE REV.

CHARLES BIGG M.A.

LATE SENIOR STUDENT AND TUTOR OF CHRIST CHURCH OXFORD
SECOND CLASSICAL MASTER OF CHELTENHAM COLLEGE

RIVINGTONS

London	...	...	...	...	<i>Waterloo Place</i>
Oxford	...	...	...	...	<i>High Street</i>
Cambridge	...	...	...	...	<i>Trinity Street</i>

THE
ILIAD OF HOMER

From the Text of Windorf

WITH PREFACE AND NOTES BY

S. H. REYNOLDS M.A.

FELLOW AND TUTOR OF BRASENOSE COLLEGE OXFORD

BOOKS I—XII.

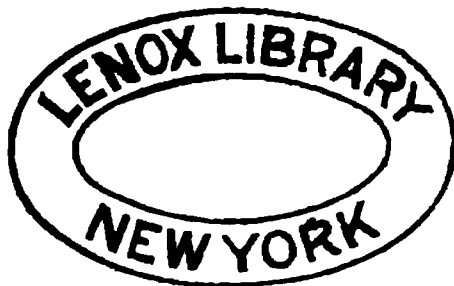
NEW YORK
PUBLIC
LIBRARY

RIVINGTONS

London, Oxford, and Cambridge

1870

Cambridge :
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.



UNIVERSITY
OF
CAMBRIDGE

IN editing this first portion of the *Iliad*, I have to express my thanks for some valuable hints supplied by Mr Arthur Holmes, the Cambridge Editor of the *Catena Classicorum*, and also by Mr D. B. Monro, Fellow of Oriel College. Mr Monro's own edition of Homer is, I trust, soon forthcoming. An article, by him, in the *Quarterly Review* of October, 1868, on the present state of the Homeric question, will be read with interest, and should be consulted. For criticism of the poetry of Homer, I know nothing that the student can readily obtain at all equal to Mr Matthew Arnold's *Lectures on Translating Homer* and *Last Words about Homer*. I have myself been deeply indebted to them, and gladly take an opportunity of acknowledging my obligation.

PREFACE.

THE notes in this edition of Homer have been written to assist beginners. My wish has been to give a short and clear account of such words and constructions as seemed most to need explanation or comment. The grammatical references have been made to Jelf's *Greek Grammar*, from which also the technical terms I have employed have been mainly borrowed. I have also quoted largely from Buttmann's *Lexilogus*—a work of especial value to the Homeric student, not only for the actual results attained, but also, and perhaps chiefly, for the method followed in their attainment. I am aware, indeed, that the facts thus reached cannot be considered as exhausting the subject they deal with. Much fresh work has been done already; much more will doubtless be done in the future, especially by the new light which comparative philology has thrown upon modern scholarship. But its actual results are as yet slender and tentative, and I have therefore thought it better as far as possible to avoid introducing them into a work intended chiefly for boys, who need, above all things, definiteness, precision, certainty. Having then endeavoured to clear some of the first obstacles which the student will encounter, and to put him into the right way of working for himself, I will add only that, to know Homer well, he must read Homer for

himself often and carefully ; and he will find him after all his own best commentator. *Ex ipso Homero Homerus optimè intelligitur.*

With the difficulties of the Homeric text I have not ventured to grapple. I determined from the first to take some text of recognized authority, and to follow it without question. The choice seemed to lie between that of Dindorf and Bekker ; and I have taken the former, as departing less widely from the ordinary readings, and containing fewer (apparently) conjectural emendations. There are only two passages in which I am aware of having departed from it, viz. in I. 97, where by a carelessness which it is too late to correct I have allowed the insertion of *λοιμοῖο βαρείας χεῖρας ἀφέξει*, in the place of Dindorf's reading *Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει*, and in IV. 212 (explained in the notes and list of errata), where the note on the passage implies a punctuation which I had intended to substitute for the one which Dindorf has sanctioned.

The entire question of the text is beset with its own special difficulties. The text, as we possess it, is based upon a revision by the Alexandrian grammarians of the third and second centuries B.C. Eight copies of Homer are known to us by name as having been in their hands—the copy of Antimachus, of Aristotle the philosopher, and *αἱ ἐκ πόλεων*, bearing the names of states and not of individuals ; and it was with these as their material that the Alexandrians set themselves to the work of criticism¹. The names that best deserve notice are those of Zenodotus, in the first half of the third century—of Aristophanes, who flourished about the middle of the third century—and of his late contemporary and pupil ARISTARCHUS,

¹ The word “criticism” is, perhaps, misleading ; but I know of none that could be substituted for it. For a discussion of the serious imperfections of the Alexandrians both in their aim and method, vide Wolf's *Prolegomena*, cap. XXXVIII.

who was born in the latter half of the third century, and died, in advanced old age, B.C. 157. The authority of Aristarchus finally prevailed, and from his recension comes the traditional Homeric text, slightly altered, by subsequent grammarians, into the vulgate of the third or fourth century of the Christian era. The recovery of this text must be, for us, the recovery of Homer.

Thus far, we have been dealing with facts and certainties. The earlier history of Homer has been, and remains still, a matter of great dispute. It is certain, however, that if the date at which the Homeric poems were composed was as early as that generally attributed to them (i.e. circa 950 B.C.), they were composed at a time when they could not have been preserved in writing, and must therefore have been handed down by the rhapsodists. Now these rhapsodists were themselves poets as well as reciters of poetry—they would have been ill fitted for their function else; their object was not to preserve any author intact, but simply to recite passages of verse which would give their hearers pleasure. Is it necessary to say more in proof of the incomplete, the fragmentary, the varying, forms in which poems, so preserved, must have come down to a later age, and of the necessity which must have existed for (at least) some entire revision, before a consistent Homeric tradition could have been created or revived?

Or again, if a considerably later date is to be assigned to their composition, the author in that case cannot have written independently of the materials already existing to his hands, and traditional. From whatever point of view, therefore, we regard it, a late revision or a late composition must be assumed; and the question takes the new form—how much did the reviser or composer do; what new work did he add; how far did he follow others; how far did he produce an original poem?

These are points on which I will not attempt to offer an opinion. When it is seen clearly what are the real questions at issue their interest becomes mainly antiquarian. Whatever results may be arrived at, they cannot alter our judgment of the poems, nor ought they to lessen our admiring love for their authors. The merit is the same, whether the Homeric poems are the work of one man, or rather of an age and a nation that found in noble verse its natural expression, and the fullest satisfaction of all its deepest thoughts,—as our own age and nation finds an expression and a satisfaction in political and industrial creations, and in the development of the exact sciences. For, in spite of the varied richness of our poetical literature, we have no poet who is to us what Homer was to the Greek.

The substance of the Homeric poems belongs to a time when philosophy, properly so called, had not sprung into being. And yet questions had been started similar to those to which philosophy afterwards turned itself and furnished only a different kind of answer. It might seem strange that the most difficult questions were the first to occupy attention¹—that subjects, of which we still know nothing, should have been confidently dealt with in the early dawn of knowledge. Yet history shews us that it was so, and has always been so. What was the origin of the world; what the inner nature of the forces by which it is guided and governed; how is it that the “Laws of Nature”, as we call them, produce the effects we witness? Philosophers took these questions and dealt with them in their own way. The world had arisen out of water, or air, or from the four elements combined; attraction and repulsion, love and hatred, necessity, chance, intellect;—such

¹ Vide Grote, *Hist. of Greece*, Vol. I. cap. 16, where a full account will be found of the nature, and difficulty, and importance of the early Greek philosophy; and a comparison of it with the mythological system which preceded it.

were the principles assumed to solve the problem, such the conjectures thrown out at random and admitting neither of being confirmed nor refuted. Grotesque and useless in themselves, in their own place and order these theories are not to be undervalued. The time had not yet come for gradual work and patient industry, building up by slow degrees the great edifice of knowledge. Mankind in their feebleness and ignorance could be stimulated to exertion only by the deceptive prospect of omniscience; and the journey must be short, and the road smooth, and the goal easy of attainment. Think what we may of these notions now, modern science could never have arisen without them. But neither could they have arisen but for the system of thought that preceded them—the philosophy, as I shall venture to call it, of which the Homeric poems furnish us with the best examples. With Homer, all was referred to the personal agency of Gods, either residing in or identified with the several parts and phenomena of the material universe. The sun is a God, pursuing his daily journey through the heavens, and overlooking all things. The lightning is the sign and messenger of the wrath of Zeus. Pestilence and death come from the darts of Apollo or Artemis. Night and morning, even, are erected into divine personages. Men explained the world around them by the laws of their own nature, and knew no other explanation. Religion, history, art, philosophy, science—as far as these were possible, they are all combined in Homer's encyclopædic verse.

But what was the human nature which Homer has described, and the society of which the Homeric hero was a member? They were very different from human nature and society as they exist now, or as they existed at a later period of Greek history. The Homeric king is drawn as being in effect a constitutional sovereign. His power was inherited from his forefathers, and his prerogatives were fixed and

limited—fixed by custom and tradition rather than by enactment, and limited by the presence of the nobles who surrounded him, and themselves possessed a power similar to his own. Over the common people, indeed, the monarch was supreme, but here his supremacy ended. With his nobles he was little more than *primus inter pares*,—their natural leader, as long as he shewed capacity to lead them; their judge and lawgiver as long as the *θέμιστες*¹ he uttered bore stamp of the divine wisdom which was supposed to have dictated them. This state of society passed away when the nobles raised themselves to a full equality with the king, and substituted an avowed aristocratical for a monarchical form of government. The accession of the commons to a share of political power, was, in every case, of later growth².

We may learn, too, from Homer's pages, how weak was the tie which bound together the assembled Greek warriors³. The Hellenic name and traditions were of later origin. It was not yet felt that the Ἕλληνες were a separate people, the sole possessors of civilization—the worthy representatives of the race, while the outer world was barbarian. The story of the wrath of Achilles illustrates very well this weakness of national sentiment. At offence given, he abandons the whole purpose of the campaign, and for some time withdraws his troops from all part in the war. And this continues until the same blind impulse (*θυμός*) which had led him to inactivity, forces him on again to battle. It is to revenge the death of Patroclus that he fights, just as it was to avenge the rape of Brisëis that he had retired. The difficulties of Agamemnon were very similar to those which beset Montrose in the management of his troops of Highlanders; and they

¹ Conf. *Il.* i. 238, note, and Maine's *Ancient Law*, p. 4.

² On this whole subject, vide Arnold's *Thucydides*, Vol. I, Appendix I.

³ Conf. *Thucydides*, Bk. i. cap. 3.

arose in both cases from the same cause—from the absence of any real bond of union between the half disciplined forces of which the army of either leader was composed—from the absence, in other words, of nationality.

It is less easy, perhaps, to shew the essential differences between human nature then and now; but there are some obvious remarks which may help us to feel that such differences there are, real and deeply seated. It is clear in the first place, that several types of character have come into existence since Homer's time—the man of science, the philanthropist, the saint—while none have wholly disappeared. There is a corresponding difference, too, between some of the habitual motives and impulses under which men acted. The destructive instincts were in excess, the constructive barely developed. Veneration and love were possible; but benevolence—a regard for the good of others, independently of race and family—there was no such thing, nor did the militant civilization of Greece admit of it. We might readily multiply remarks such as these, but the matter will be made clearer by concrete instances than by any abstract discussion of types or motives. We shall be in a fair position to understand it when we consider, on the one hand, how easily could Ajax or Achilles or Priam or Diomed find a place or a counterpart in the modern world. The very characters seem to exist about us, to meet us with a deceptive freshness, and endanger our forgetting the changes that man's nature has undergone. But what place or what counterpart could be found, in Homer's world, for Howard, for Bossuet, for Newton, for St Francis?

I must add, before concluding my preface, that, much as there is uncertain about the early history of Homer, we may assume the following as established. The *Iliad* and *Odyssey* were not the work of the same man, nor do they

belong to the same age, or order of poetry. And further, the *Iliad* bears more indisputable marks of a composite origin than the *Odyssey* does. It was probably much the earlier poem, though it existed at first only in a fragmentary form. And again, it is certain (however we may explain the fact) that, whereas in Pindar's time there had been a vast body of Epic poetry, the whole of which had been popularly considered as Homeric, in Plato's time the *Iliad* and *Odyssey* had been separated off from the rest, and were substantially the same as we now possess them. It is true, indeed¹, that the Homer even of late classical times cannot have been entirely the same as ours. This would follow from the nature of the work done subsequently by the Alexandrian grammarians and their successors in the task of criticism. They re-arranged and altered and omitted much of the material they had received; but I call that material substantially the same as ours when I am comparing it with the vast chaotic mass,

¹ Among the many proofs which could be offered of this, I have come across two curious instances which I have not seen elsewhere noted. In Aristotle, *Hist. Anim.* Bk. VI. cap. 28, the lines following are given as Homeric :

Θρέψεν ἐπὶ χλοῦνῃν σὺν ἄγριον, οὐδὲ ἐψέκει
Θηρί γε σιτοφάγῳ, ἀλλὰ βίῳ ὑλήεντι.

These occur nowhere in our Homer. They appear to be made up, with slight alterations, from the account of the wild boar sent by Artemis to ravage the plantations of Ceneus, *Il.* IX. 539, and from the description of the Cyclops, *Od.* IX. 190, 191.

Again, in the *Poetics*, cap. 8, Aristotle, praising Homer for the essential unity of his writings, states expressly that the story of Ulysses' wound on Mount Parnassus is not given in the *Odyssey*. It forms part of Bk. XIX. in the *Odyssey* as we possess it. However, since Aristotle's statement admits of being understood in a less precise sense than the above, I subjoin it *in extenso*. 'Οδύσσειαν γὰρ ποιῶν οὐκ ἐποίησεν ἅπαντα δσα αὐτῷ συνέβη, οἷον πληγῆναι μὲν ἐν τῷ Παρνασσῷ, μανῆναι δὲ προσποιήσασθαι ἐν τῷ ἀγερμῷ —ἀλλὰ περὶ μίαν πράξιν οἷαν λέγομεν τὴν 'Οδύσσειαν συνέστησεν, ὁμοίως δὲ καὶ τὴν 'Ιλιάδα.

of which the contents of our Iliad and Odyssey formed but a small part, and the whole of which in Pindar's day went indiscriminately under the common title of Homer and the Homeric poems.

I have written in my notes nothing about the beauties of Homer as a poet. The omission has been intentional; for I doubt whether a series of demands made on the reader's admiration is at all likely to do any good—whether it does not tend rather to interfere with his enjoyment of the marked passages than to stimulate it. But, as I do not wish to pass the subject altogether, I will say now that the special characteristics of Homer's verse are sustained grandeur, and along with it (and the union is a most rare excellence) a perfect freedom from complexity in thought or language, and a force of genius that seems to flow ever without exhaustion and without consciousness of effort,—rapidity, simplicity, nobleness. And as we read his lines, the sense ought never to be absent that we are in the presence of one of the three or four great poets of all time; that, as Dante for modern art, so, for ancient art, Homer stands out as the first and principal figure—the *poeta sovrano* beyond all limits of rivalry or comparison. Theirs are the verses which embody a perfection which we can conceive only because they have shewn it to us. It is our reverence which is due here and not our praise. The space about these men is holy ground.

ADDENDA ET CORRIGENDA.

Some apology is due for the following lengthy table of *addenda and corrigenda*. The first five books were printed off before I had made the corrections I wished, and while I supposed that I could still make changes which I felt were required.

BOOK I.

4. note.] Something more should have been said here about the argument from comparative philology, and the nature and amount of the evidence which it supplies. Let us suppose the student's attention called to the line (Bk. I. 30),

ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ τηλόθι πάτρης,

and again to VI. 258,

ἀλλὰ μὲν ὄφρα κέ ται μελιηδέα οἶνον ἐνείκῳ.

He will observe in each of them an open unelided short vowel, in the one line before οἴκῳ, and in the other before οἶνον, standing as it would stand if each of these two words began not with a vowel but with a consonant; and he will no doubt remember the kindred Latin forms *vicus* and *vinum*, each actually beginning with a consonant. Now if this were all it would be a curious coincidence and perhaps nothing more. But the case becomes very different when we extend the list of words and the number of languages where a consonant is found which does not now exist in the kindred Greek form—which has in fact been lost (for no other explanation is possible) sometimes from the beginning, sometimes from the middle of the word. I subjoin a few undoubted instances :—

GREEK.	SANSKRIT.	LATIN.	GOTHIC.	ENGLISH.
οἶς	avis	ovis	avi-str. (Eng. sheep-stall vait	ewe wit
οἶδα	{ vêdmi vêda (perf.)	video		
ἰρέα αἰὲς } αἰών }		vitex ævum æ(vi)ta(t)s æ(vi)ternus }	aiv-s, time aiv (adv.) ever	withy ever
ἔαρ ἡδύς	vasantas svâdus	ver suavis } suadeo }	sutis	sweet
ἰδίων ἰός (poison)	svidyâmi vishas } visham }	sudor virus		sweat

We can no longer suppose these facts the result of accident. From a review of the whole evidence, the theory is forced upon us that one or more letters have been systematically omitted from the Greek; that this was not the case in the first state of the language, but that the missing letters disappeared after the date of the earliest verse composition. And this lost letter was, in most cases, the *v* or *w* sound which we call the digamma.

39. note.] This passage is wrongly said to be the first in which the preposition is separated from the verb. The first is in line 25, ἐπὶ μῦθον ἔτελλεν.

135. note.] For *the line ends* read *these lines end*.

236. note.] The wording of this note is somewhat obscure. Περὶ is an adverb only inasmuch as it is a preposition belonging to, although separated from, a verb. The translation given may stand. On the Homeric metals conf. Juventus Mundi, where the view is maintained that χαλκός = simply copper, and not a mixed metal.

244. note.] Add. For this sense of ὅτε, conf. *Il.* XVI. 433.

393. note. line 8.] For *substitution of the 3rd person for the second* read *substitution, in the translation, of the 2nd person for the 3rd*.

526. note. line 11.] Dele *obsolete*. The word occurs in *Agamemnon*, 126,

χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν, κ.τ.λ.

572. note.] The use of the adjective ἐπίηρος in the nominative singular seems to decide the question in favour of Aristarchus, and against Buttmann and the Scholiast. Vide *Arist. de Anima*, I. 5, ἡ δὲ χθὼν ἐπίηρος, κ.τ.λ.

594. text.] For *ενθα* read *ἐνθα*.

BOOK II.

82. text.] Erase colon after *ὅς*.

103. note. line 19.] For *διᾶκω* read *διάκω*.

203. text.] For *βυσιλεύσομεν*, read *βασιλεύσομεν*.

217. text.] For *ῆν* read *ἔην*.

323. note.] For *ανεω* read *ἀνεω*.

397. note. line 7.] Dele "*καύματος*," and for v. 865 read v. 523.

415. note. line 4.] For *causal* read *material*, and dele remainder of note. Conf. Jelf, Vol. II. § 540. "The poets use a material genitive with many other verbs—. The epic is very rich in this idiom, which is more and more lost in the later language; as while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed, the later Greeks regarded it as a mere lifeless work." *Od.* III. 408, ἀποστίλβοντες ἀλείφατος. *Plat. Phæd.* p. 113, Α. ζέουσιν ὕδατος καὶ πηλοῦ. *Il.* IX. 242. VI. 331. XI. 667.

509. text.] Insert comma after *κίον*.

597. note. line 1.] Dele , and place full stop after *asserted*.

line 3.] Place comma after *ἰστημι*.

692. text.] For *ἐρχεσιμῶρους* read *ἐγχεσιμῶρους*.

BOOK III.

111. text.] For *Ἀχαιοὶ* read *Ἀχαιοί*.

163. text.] For *φίλους* read *φίλους*.

BOOK IV.

24. note. line 5.] For *must* read *may*. Since *στήθος* can be accusative = κατὰ στήθος or ἐν στήθει.

202. text.] For *ἐξ* read *ἐξ*.

211.] The reading in the text is Dindorf's, while the note implies the other reading. I had intended to have the parenthesis marked as ending at *κυκλόσε*—. The sense so gained appears far preferable.

227. text.] For *φυσαίωντας* read *φυσιδώντας*.

286. note. line 6.] For *our* read *your*.

328. note. line 2.] Dele comma after shout, and insert full stop.

413. text.] For *νεμεσῶ* read *νεμεσῶ*.

510. text.] For *Αργείους* read *Ἀργείους*.

BOOK V.

715. text.] For *ὑπέρτημεν* read *ἰπέστημεν*.

717. note.] For *ουλον* read *οὔλον*.

739. note. fourth line from bottom.] Dele comma at end of line.

843. note.] With this note conf. note on I. 51.

865. note.] *Dele*, since *καύματος*, according to the reading given in the text, is, of course, governed by *ἐξ* = *after* or *arising from heat*.

BOOK VI.

152. note.] It is more probable that Argos is here = that part of the mainland which was under the dominion of Agamemnon. Ephyre, *i. e.* Corinth, was part of this. Conf. II. 570. Vide also *Juventus Mundi*, cap. II. for the various senses in which the name Argos was used by Homer.

462. text.] *Dele* full stop at close of line.

BOOK VII.

29. note.] Add at close, *and πόλεμος κ. τ. λ. would be in the genitive, not in the accusative case.*

BOOK VIII.

149. text.] For *ὑπ' ἐμείτο* read *ὑπ' ἐμείο*.

315. text.] For *λάθη* read *λύθη*.

423. note.] For 523 read 423.

BOOK IX.

19. text.] For *κατέκευσεν* read *κατένευσεν*.

57. text.] For *νέοι* read *νέος*.

62. text.] *ἀτιμήσει*. This is the reading given in Dindorf's text. The common reading is *ἀτιμήσει*,—a more usual mood and tense with *κε*; but either will do.

203. note.] For *nowhere else* read *nowhere else in Homer*.

315. text.] For *ἔμεγ'* read *ἔμε γ'*.

653. text.] For *κτεινοντ'* read *κτείνοντ'*.

681. text.] For *σόψ* read *σόψ*.

BOOK X.

98. note.] It is perhaps wrong to call the explanation offered by the Scholiast "inadmissible." It can certainly be supported by parallels from other authors, though not from Homer. Conf. *e. g.* Eur. *Rhesus*, 59, *εἰ γὰρ φαεννοὶ μὴ συνέσχον ἡλίου λαμπτήρες*, κ. τ. λ. where by "the rays of the sun" can only be meant "the absence of the sun's rays." Conf. also Soph. *Ajax*, 674. Virg. *Ecl.* II. 26. *Georg.* IV. 484.

363. text.] For *ως* read *ὥς*.

370. text.] For *μέν'* read *μέν'*.

399. text.] For ἀδηκόκες read ἀδηκόρες.
 485. note.] Add = *sheep that have no σημάντωρ (shepherd)*. Conf. xv.
 325.

BOOK XI.

289. text.] For Zeus read Ζεὺς.
 356. note.] This genitive should perhaps be explained here, and at v. 309, as of the part held or pressed against. This is a very common Homeric construction.
 512. note.] ἀγρεῖ is found in Æsch. *Agam.* 125, χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἄδε κέλευθος.
 542. text.] For ὀλέεινε read ἀλέεινε.
 610. text.] For ἰκαίνεται read ἰκάνεται.
 750. text.] For κεν' read κεν.

BOOK XII.

53. text.] Add a comma after εὐρεῖ'.
 174. text.] For Ἑκτορι read Ἑκτορι.
 199. text.] For ῥ read ῥ'.
 258. note.] For κροσσας read κρόσσας.
 300. text.] Omit full stop at end of line.
 473. note. line 3.] For *a neg.* read *a neg.*

6
ΙΛΙΑΔΟΣ Α.

SUMMARY.

Invocation of the Muse (1—7). Chryses, priest of Apollo, comes to the Greek host before Troy, desiring to ransom his captive daughter, who had been given to Agamemnon (8—21). Agamemnon harshly refuses to give her up; and thereupon Apollo, at the prayer of his priest, sends a pestilence upon the Greek army (22—52). Achilles calls an assembly of the Greeks, and Calchas declares the cause of the God's anger, viz. the refusal of Agamemnon to restore to Chryses his daughter (53—100). Agamemnon, angry at being thus compelled to abandon his prize, announces his intention of recompensing himself by taking the captive that had been assigned to some other of the chiefs (101—147); and after a sharp contention with Achilles, who threatens to withdraw himself from the confederacy, he declares that he will take Achilles' prize, Briseis (148—187). Athêne diverts Achilles from his half-formed purpose of immediate and violent revenge, promising him full satisfaction for the wrongs now done to him (188—222). The contest between the two chiefs goes on, in spite of the interference of Nestor (223—305). When the assembly has broken up, Chryses' daughter is sent home to him, and lustrations and solemn sacrifices are made throughout the army (306—317). Briseis is taken from Achilles by Agamemnon's orders. He resigns her without a contest (318—347); but prays his mother Thetis to obtain vengeance for him upon the Greeks, and especially upon their king Agamemnon (347—412). This she promises to do (413—427). Apollo, at his priest's intercession stays the pestilence (428—487). Thetis obtains a promise from Zeus to grant victory to the Trojans until the Greeks have given satisfaction to Achilles (488—530); but their interview does not pass without the knowledge of Hêre, who was, with Athêne, the chief protectress of the Greeks. She accordingly commences to upbraid Zeus for plotting, as he ever did, without her knowledge, but he cuts short her jealous surmises with an outburst of threats and anger (531—569). Hephæstus prevails on Hêre, his mother, to submit, since resistance can avail her nothing; and, peace being thus restored, the Gods banquet until the sun sets, and then retire to their houses to rest (570—611).

Τ Η Σ Ι Λ Ι Α Δ Ο Σ

ΡΑΨΩΔΙΑ Α.

Μῆνιν ᾄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
 οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε,
 πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
 ἥρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
 οἰωνοῖσί τε πᾶσι· Διὸς δ' ἐτελείετο βουλή·
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.
 τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;

5

2 οὐλομένην.] Properly 2nd aorist middle part. from ὀλλυμι. As an adjective it is used always, or nearly always, in an active sense = *destructive* or *pernicious*. Conf. v. 876. Od. x. 394. It is clearly explained here by the words which follow.

3 προΐαψεν.] This word is often translated *sent before their time*; but the usual sense of πρὸ in composition would lead us to prefer *sent before it, sent away*, without any notion of time. Conf. v. 190, where the notion *prematurely* is quite out of place. There is good authority however for either translation here.

4 αὐτοὺς δὲ ἐλώρια.] The apparent hiatus is here admissible, since ἐλώρια is one of several words which in Homer take the *digamma* before them. This letter disappeared very early from the Greek tongue, so early that it was left unwritten when Homer was committed to writing, though in Homer's own time it undoubtedly existed in the spoken language. We trace its presence in the Homeric poems, sometimes, as in the present line, and in lines 7, 104, 115, &c. by finding an (apparent)

hiatus which would be inadmissible without it; sometimes, as in Iliad ix. 392 by finding a short termination lengthened, apparently before a vowel in the succeeding word, really before the digamma with which the next word commences. The existence of this unwritten letter was discovered by Richard Bentley; and has been since confirmed, beyond a doubt, by arguments drawn from comparative philology. Words which take the digamma once, as a rule take it always: the exceptions may be explained either as real exceptions, or by supposing the digamma to be present still, but with the force not of a consonant but of a breathing. We may observe here that *long* vowels and diphthongs before succeeding vowels, sometimes remain long even without the interposition of the digamma, sometimes are shortened. Final αι and οι are, however, in such cases, most commonly shortened; αι is sometimes elided.

5 πᾶσι.] = παντοίοις, i. e. of all kinds.

8 ἔριδι ξυνέηκε μάχεσθαι.] μάχεσθαι is introduced *epexegetically*;

Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθείς
νοῦσον ἀνὰ στρατὸν ὦρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὔνεκα τὸν Χρῦσιν ἠτίμησ' ἀρητῆρα

Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς, 15
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν

“Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
ὕμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι
παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τὰ δ' ἄποινα δέχεσθαι, 20
ἄζόμενοι Διὸς υἱόν, ἐκηβόλον Ἀπόλλωνα.”

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν 25

i. e. as adding a point of further detail, where the sentence would have been complete grammatically without it. Translate, *brought them* (pitted them) *together in strife, so that they contended*; rather than, *so that they contended in strife*. Μάχεσθαι does not necessarily imply actual fighting. Comp. v. 875.

9 δ] ὁ, ἡ, τὸ, is commonly used by Homer either as a demonstrative, or as a relative pronoun, not as an article, vide l. 125 and passim. This is in general, as here, quite obviously the case. There are some instances in which the meaning is less obvious, as e. g. in line 11, where τὸν must yet be taken as a demonstrative pronoun, introduced for emphasis (as such a pronoun frequently is in English poetry) immediately before the proper name: or again in v. 396, which admits of a similar explanation of ὁ as emphatic. In some few instances real exceptions must be allowed: but the question may be raised whether such cases

are not proofs of a corruption of, or addition to the text, rather than of a possible Homeric usage. We may add that, by a change of meaning similar to that which occurred in later Greek, the definite article in all the Romance languages is a form of the Latin demonstrative *ille*.

13. Observe in this line the change of voice, λύω = *I release a captive to another* (as in lines 20 and 29.) λύομαι = *I seek to get a captive released*. The middle is therefore properly used in the line before us.

20 λῦσαι.] The infinitive stands here absolutely, and with the force of an imperative, a construction very frequent in Homer (vid. VI. 274, &c.) sometimes found in the Attic poets, (but only for the second person), and, occasionally, in Attic prose.

23 αἰδεῖσθαι, δέχθαι.] These infinitives depend on ἐπευφήμησαν· an irregular construction, admissible because ἐπευφήμησαν is really = *bade by a shout of applause*.

“Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω,
ἢ νῦν, δηθύνοντ', ἢ ὕστερον, αὐτὶς ἰόντα.

μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.

τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν

ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἰ' Αργεῖ, τηλόθι πάτρης,

30

ἰστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιώσαν.

ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ·

βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.

26 κιχέω]=κιχῶ. Among the irregular forms of the subjunctive in Homer we may notice as of frequent occurrence the introduction of ε (or more rarely ει) before η or ω; and the shortening of the long penultimate. In III. 441, both changes are made in the same word, *τραπείομεν* = *τραπῶμεν*.

28 μή νύ τοι οὐ χραίσμη.] The construction of this sentence is as if some such word as *δρα* or *δέδοικα* had preceded it. It does not depend upon the preceding lines. For a parallel vide v. 487, 488.

χραίσμη] is the 2nd aorist of **χραισμέω*, a form not in use. The word means, properly, *to ward off*. It is used, in its full construction, with an accusative of the evil warded off (but this is never a concrete object, person or thing, but always some such general idea as e.g. *δλεθρος*, *θάνατος*), and with a dative of the person from whom it is warded off. VII. 143, 144. In the passage before us the accusative is not expressed, but must be implied from the context.

The verb *χραισμεῖν* is never used in a positive sense, but always either with a negative expressed, or ironically.

31 ἰστὸν ἐποιχομένην.] Literally *approaching*, hence *working at*, *plying*, *the loom*. This is no servile office assigned by Agamemnon to his captive. To weave was the common occupation of ladies of

rank, it was the occupation of Helen at Troy, of Penelope, of Calypso, and of Circe.

ἐμὸν λέχος ἀντιώσαν.] The verb *ἀντιάω* is here used euphemistically, just as *πορσύνω* is in III. 411. It meant originally *to approach* or *go towards*. Here it = *εὐτρεπίζω*, *to attend to* or *care for*. Any further meaning than this must be supplied entirely from the context. It does not mean sharing. This sense is possible only with a genitive of the thing shared, and it would be implied, further, that the thing shared was wished for by the person sharing it, vid. l. 67. With the dative it expresses a chance meeting, usually to the harm of the subject of the verb, XXI. 151.

34 ἀκέων.] This word has been variously interpreted, as the present participle of a supposed verb *ἀκέω*, (which actually occurs in Apollonius Rhodius, I. 765,) and as an adverb. We find the word sometimes inflected as in *Il.* I. 569. *Od.* XIV. 195, sometimes uninflected although the subject of the sentence is feminine (*Il.* VIII. 459) or plural (*Od.* XXI. 89). Buttmann considers the word an adverb, early mistaken for a participle, from its form, and from its being used in general in sentences the subject of which is a masculine nominative. He derives it from a negative and *χαλνω*, whence came an adjective *ἄκαος*, the change of χ to κ being frequent in Ionic

πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾷθ' ὁ γεραιὺς 35
'Απίλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ·

“Κλῶθί μεν, 'Αργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε Ἰφι ἀνάσσεις,
Σμινθεῦ· εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἢ εἰ δὴ ποτέ τοι κατὰ πλόνα μηρί' ἔκηα 40
ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

“Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος 'Απόλλων·
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὥμοισιν ἔχων, ἀμφηρεφέα τε φαρέτρην 45
ἐκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὥμων χωομένοιο,
αὐτοῦ κινηθέντος. ὁ δ' ἦϊε νυκτὶ ἐοικώς.
ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·

Greek. The acc. fem. sing. of this adjective, in Ionic ἀκέην, ἀκῆν, gives one adverbial form used by Homer; the acc. neut. sing. ἀκαον gives the one before us, formed after the analogy of Ἰλαον, Ἰλεων. The adverbial use of several cases of adjectives is frequent in Greek; particularly of the dative and accus. feminine sing., and of the accusative neuter, sing. and plural.

37 ἀμφιβέβηκας.] Used with the force of a present=*thou who defendest*, strictly=*thou who hast assumed the posture of a defender*. ἀμφιβαίνειν and περιβαίνειν are applied frequently to warriors defending the body of a prostrate friend.

39 Σμινθεῦ.] An adjective derived from Sminthe or Sminthus, a city of the Troad where Apollo was especially worshipped: according to others from σμίνθος a mouse, either as a symbol of the prophetic art, or because Apollo was said to have freed Chrysa from a plague of mice.

εἰ...ἐπὶ νηὸν ἔρεψα.] *If I ever roofed*, i. e. *built from the ground to the roof*. The verb ἐρέφω means also *to crown* or *wreath with garlands*, and by some it has been so

interpreted in this passage.

It was certainly understood in the former sense by Plato. εἴ τι πώποτε ἢ ἐν ναῶν οἰκοδομήσεσιν ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον δωρήσαιο. Rep. 394. We have here the first instance of a preposition separated from the verb with which it is compounded. Similar instances will occur very frequently.

40 κατὰ πλόνα μηρί' ἔκηα.] *μηροὶ μήρα* and *μηρία*, are used indifferently for *the thighs* or *the thigh-bones*, here probably for the latter. Conf. line 460 et seq. where the process of sacrifice is described at length.

42 σοῖσι βέλεσσιν.] Dative of the instrument.

44 κατὰ] with Genitive = *down from*, with Acc. = *down to*. So ὑπὸ with Genitive = *from under*, with Dative = *at rest under*, with Acc. = *to a position under*; the proper force of the case being added to the original meaning of the preposition.

47 ὁ δ' ἦϊε νυκτὶ ἐοικώς.] A simile frequently used by Homer to express a threatening and fearful aspect, conf. *Il.* XII. 463, and *Od.* XI. 606.

δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.

οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς·

50

αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις
βάλλ', αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,

τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·

τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·

55

κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.

οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὀμηγερέες τ' ἐγένοντο,

τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

“Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας ὅτω

ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,

60

εἰ δὴ ὁμοῦ πόλεμός τε δαμῶ καὶ λοιμὸς Ἀχαιούς.

ἄλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,

ἣ καὶ ὄνειροπόλον· καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν·

ὅς κ' εἴποι, ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων·

51 ἔχεπευκὲς.] Commonly derived from ἔχω and πεύκη *a pine tree*, and translated *bitter*, as if it were = ἔχων τὴν πικρίαν τῆς πεύκης. We must look for its derivation, however, not in πεύκη itself, but in an older root from which πεύκη, too, is derived, the idea of which is not *bitter*, but *pointed*. This accounts for the adjectival form *πευκῆς, which exists only in the compound before us, and in περιπευκῆς, XI. 845, a word from the same root, with the intensive prefix περί. It is therefore possible that ἔχε, too, is an intensive prefix, connected etymologically with ἔχω only as the intensive δχα is, and with the same force as δχα. Βέλος ἔχεπευκὲς will then be *the very pointed, the very piercing, arrow*.

58 τοῖσι δ' ἀνιστάμενος.] δὲ is here employed, as it frequently is by Homer, and also by later authors, to introduce the apodosis of a sentence. Vide Herod. I. 146. sec. 4. and Soph. Phil. 87. If it is translated it must be *then*; but it is perhaps better to consider it as mark-

ing the statement of a further incident in the narrative, and not to translate it at all, conf. I. 194 &c. &c.

59 παλιμπλαγχθέντας.] This is the only tense of the compound verb in use. It is commonly translated *wandering back* or *forced to wander back*. But we find the simple πλάζω used in a sense which may justify us in translating the word before us *having failed, being disappointed of our purpose*, conf. II. II. 132; or again XI. 351, where πλάζω is used in a sense from which we may derive the same meaning for its compound, but by a different sense of the original word, viz, *struck back*, and hence *frustrated, baffled*.

61 εἰ.] Used as the Latin *si* frequently is, = *since*.

62 ἐρείομεν.] Vide note on line 26.

63 καὶ γάρ τ' ὄναρ (= τε ὄναρ)] *For even a dream*; i. e. even that which is the least mysterious, and the least apparently supernatural source of a knowledge of the divine will.

εἴ τ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται, εἴ θ' ἐκατόμβης· 65
αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λουγὸν ἀμῦναι."

"Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὅχ' ἄριστος,
ὅς ἤδη τά τ' εἶοντα, τά τ' ἐσσόμενα, πρό τ' εἶοντα, 70
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
ὃ σφιν εὐφρονέων ἀγορήσατο, καὶ μετέειπεν·

"ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι 75
μῆνιν Ἀπόλλωνος, ἐκατηβελέταο ἀνακτος.
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὁμοσσον
ἢ μὲν μοι πρόφρων ἔπεσι καὶ χερσὶν ἀρήξειν.
ἢ γὰρ ὀτομαι ἄνδρα χολωσέμεν, ὅς μέγα πάντων
Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.
κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ. 80
εἵπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,

65 The genitives in this line are best understood as *causal*. Conf. l. 429, IX. 567 &c.

67 βούλεται.] On the sense of this word and of ἐθέλω, (never, in Homer, θέλω), Buttmann remarks that the latter expresses a purpose or design where the subject of the verb has a choice in the matter, and it may be translated *I choose*, or *I will*. Βούλομαι is used to express rather an inclination, or a wish, and may be translated *I would* or *I would rather*. But where the subject of the verb is one of the Gods, and there only, βούλομαι is used of an act of will, and where we might expect to find ἐθέλω,—a little change, but one which marks the poet's sense of the calmness of the divine power, which is above impulse, and above passion, and can accomplish its purposes at once and without an effort. ἐθέλω is the more general word, and is often used for βούλομαι, but βούλομαι, except in the instance just stated, is never used for ἐθέλω.

ἀντιάσας.] vid. note on line 31.

73 σφιν] governed by ἀγορήσατο.

76 σύνθεο]=*put the whole matter together*, i. e. *attend to it in all its bearings*, vid. VI. 334.

77 ἢ μὲν=ἢ μῆν] *of a very truth, assuredly*. This use of μὲν=μῆν, and of δὲ=δῆ is not uncommon in Homer, conf. lines 154, 269, 273, &c.

πρόφρων.] The nominative is here used because the word refers to the same person as the subject of the verb upon which the sentence depends (here ὁμοσσον). For this regular construction, conf. l. 91, and Thuc. IV. 28; Καὶ οὐκ ἔφη αὐτὸς, ἀλλ' ἐκείνον στρατηγεῖν, &c.

78 χολωσέμεν.] For I think, certainly, that I shall *make* him *angry*, who, &c., explained by the Schol. εἰς ὀργὴν ἐμβαλεῖν.

81 καταπέψῃ.] *Smother* or *master* his anger. πέσσω is properly of the sun, *to ripen*, and hence *to digest* (*food*). It stands here metaphorically. It is used sometimes of the process only, = *to brood over*, more

ἀλλά γε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
ἐν στήθεσσι· ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πύδας ὤκυν Ἀχιλλεύς·
“Θαρσήσας μάλα εἶπε θεοπρόπιον, ὃ τι οἶσθα. 85

οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ὥτε σὺ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
σμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90
ὥς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.”

Καὶ τότε δὴ θάρσησε, καὶ ἤνθα μάντις ἀμύμων·
“Οὔτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, οὔθ' ἐκατόμβης,
ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95

τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος, ἡδ' ἔτι δώσει.
οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
εἰς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.” 100

Ἦτοι ὄγ' ὥς εἰπὼν, κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
ἀχνύμενος. μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πιμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην.
Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε· 105

frequently, as here, of the result, the process having been as it were completed, and the thing in question got rid of.

82 ὅφρα]=until.

85 θεοπρόπιον] *the divine will* whether signified by a sign or not; strictly *the sign sent by a God*, conf. XII. 228.

98 ἐλικώπιδα] (ἐλίσσω ὦψ) *with quick glancing eyes*.

99 ἀπριάτην, ἀνάποινον.] Both these words may be taken adverbially. ἀπριάτην certainly must, conf. *Od.* XIV. 317, where it is used by Ulysses, speaking of himself, though from the present passage

no argument could be drawn. Conf. also note on l. 34.

100 τότε κεν, κ.τ.λ.] *Then, when we have conciliated him, we may persuade him (to free us from the pestilence).* “Αν with the optative, has often a future force, as here, but is of course much less precise than an actual future. This use is more common in Attic Greek than in Homer.

105 κάκ' ὀσσόμενος.] ὀσσομαι, in its first sense is *to see, to look at*; and, if we take it so here, the phrase will mean simply *looking at him malevolently*. But ὀσσομαι is used more frequently for *to foresee*, and

Μάντι κακῶν, οὐ πρόποτέ μοι τὸ κρήγυον εἶπας.
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι
 ἐσθλὸν δ' οὐδέ τί πω εἶπας ἔπος, οὐδ' ἐτέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 ὥς δὴ τοῦδ' ἔνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδῆς ἀλόχου· ἐπεὶ οὐ ἔθέν ἐστι χερείων
 οὐ δέμας, οὐδὲ φυὴν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον.
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω. ἐπεὶ οὐδὲ ἔοικε.
 λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη." 120
 Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 "Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

hence for *to forbode* or *foretell*; *Il.* XIV. 17. XXIV. 172. Here then κάκ' ὁσδόμενος will mean *threatening him with evil*, whether by his look or words; or *with evil purpose towards him*. Hesiod, *Theog.* 551.

106 τὸ κρήγυον.] This word does not occur elsewhere in Homer. It is translated by some *good*, by others *true*. The former sense obviously suits best with the context, and is confirmed, too, by the general use of the word in later Greek.

107 This line is best interpreted by taking φίλα as agreeing with τὰ κακά in the nominative, and μαντεύεσθαι as added epexegetically. Another way is to take φίλα adverbially and as = φίλον, since the neuter plural, as well as the neuter singular, has often an adverbial sense: τὰ κακά will then be an accusative governed by μαντεύεσθαι. *It is ever pleasing to thy soul to prophesy* (or rather, perhaps, *to declare on divine authority*) *those things which are evil*.

112 πολὺ βούλομαι] = πολὺ μᾶλλον βούλομαι. *I much prefer*, so too in l. 117, and XVII. 331.

114 κουριδῆς ἀλόχου.] *My lawful, my wedded wife*. The sense *my youthful wife*, or *my wife who was a virgin when I wedded her*, has been given to these words from a supposed derivation of κουρίδιος from κούρος, or κούρη. Whether this derivation be correct or not, a comparison of the passages in which the word occurs (the only certain clue to its meaning) shews conclusively that it means *wedded*, and that the other senses are inadmissible. Conf. particularly, *Il.* XIX. 298. and Herod. I. 135.

115 ἔργα.] *Handiwork*, i.e. needlework or weaving; excellence in which was the peculiar attribute of Athene. Conf. IX. 390.

120 ὅ.] acc. sing. = ὅτι *how that*. It is used frequently in Homer both in this sense and = *because*.

123 πῶς γάρ.] γάρ has here a

οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
 ἀλλὰ, τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδασται, 125.
 λαοὺς δ' οὐκ ἐπέοικε παλὶλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἳ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 "Μηδ' οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόφ· ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
 ἦσθαι δευόμενον;· κέλεαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν, ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἐλών. ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.

strengthening force, like the Latin *nam*. It is so used in Homer, sometimes with a question, as here and at *Il.* X. 424; sometimes with a wish, as at *Il.* II. 371; sometimes to strengthen an affirmation, line 293. Translate *how ever*, or *how* strongly emphasized.

125 τὰ...τά.] In this line we find a good instance of the article used first as a relative, next as a demonstrative pronoun.

127 τήνδε θεῶ πρόες.] *For the God's sake let her go.* θεῶ is a *dativus commodi*, or rather that particular kind of *dativus commodi* known also as *dativus ethicus*. Conf. *Il.* 186.

131 Μηδ' οὕτως ... κλέπτε νόφ· ἐπεὶ οὐ παρελεύσεαι.] *Do not thus purpose in thy mind to deceive me, since thou shalt not get the advantage of me, or outwit me.* παρελεύσεαι introduces a metaphor taken from one competitor passing another in a race.

133 αὕτως.] (from αὐτός) in its original sense, *just so, as it is*; hence *just as it was before*, without change;

and hence (perhaps) *in vain*, the word implying that no change had been produced where a change had been expected and aimed at—that things remained as they were where an attempt had been made to alter them. The word here seems to mean, *just as I am = by myself, unendowed with any gift of honour*.

135 The line ends abruptly, and the sentence is not concluded. Supply not *it will be well, I shall be satisfied*, for this is more than Agamemnon could have meant, but *so it may be, I say nothing against it*.

137 ἐγὼ δέ κεν αὐτὸς ἔλωμαι.] For this use of δέ, vide note on l. 58. ἔλωμαι ἂν (κεν) nearly=fut. ἐλούμαι. This use of the subjunctive, with ἂν or κεν, (*Il.* I. 205) and sometimes without it, (*Il.* 262) is common in Homer. It is somewhat less forcible and precise than a direct future would be. In Attic Greek, ἂν would be used, in such a sense, with the optative, not, as here, with the subjunctive. Both uses are found in Homer.

ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις· 140
 νῦν δ' ἄγε, νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θέλομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον
 βήσομεν, εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 ἦ Αἴας, ἦ Ἰδομενεὺς, ἦ δῖος Ὀδυσσεὺς, 145
 ἦ ἐσὺ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὅφρ' ἡμῖν Ἑκάεργον ἱλάσσεαι ἱερὰ ρέξας."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέον φρον,
 πῶς τίς τοι πρόφρων ἔπεσι πείθηται Ἀχαιῶν 150
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἵτιοί εἰσιν.
 οὐ γὰρ πώποτ' ἐμὰς βούς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 καρπὸν ἐδηλήσαντ'· ἐπειὴ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκιοέεντα, θάλασσά τε ἠχέεσσα·
 ἀλλὰ σοι, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὅφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
 πρὸς Τρώων· τῶν οὔτι μετατρέπη, οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,

141 ἐρύσσομεν, ἀγείρομεν.] These are shortened forms of the subjunctive; in other words, they take us back to a time in which the difference between long and short vowel sounds was less precisely marked than it afterwards became. For even in the earliest written Greek, (and this 'earliest' must be supposed subsequent to Homer) the ω and ο, and the η and ε were not distinguished. One character was used in each case for both the long and short vowel sounds. We find them accordingly, as we might expect, not indeed used indiscriminately by Homer, but used with a less constant and less necessary discrimination; and of this the forms in the text may be taken as one among

many instances.

142 ἐπιτηδὲς.] This adverb occurs only twice in Homer, viz. here and in *Od.* xv. 28. The sense ordinarily given to it, *sufficiently*, in numbers sufficient for the purpose, suits both these passages.

147 ἱερὰ ρέξας.] ἑρδω or ῥέζω, with or without an accusative expressed, (*Il.* ii. 400) is, like the Latin *facio*, Virgil, *Ec.* iii. 77, or *operor*, Georg. i. 339, the regular word for *making* or *offering a sacrifice*.

156 πολλὰ.] There is no noun expressed with which this word agrees; the next line is added epexegetically, with οὔρεα and θάλασσα, in opposition to πολλὰ, explaining it and not agreeing with it.

ὧ ἐπι πολλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·

ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165

χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ, ἣν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.

νῦν δ' εἶμι Φθίηνδ', ἐπειὴ πολὺ φέρτερόν ἐστιν
οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὅτω, 170

ἐνθάδ' ἄτιμος ἐὼν, ἄφενος καὶ πλούτου ἀφύξειν."

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
"Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175

ἔχθιστος δέ μοί ἐσσι Διοτρεφέων βασιλῆων·
αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τόγ' ἔδωκεν,
οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι,
Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
οὐδ' ὕθομαι κοτέοντος. ἀπειλήσω δέ τοι ὧδε·
ὥς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,

165 πολυαῖκος πολέμοιο] (πολὺς ἀίσσω) the *busy*, the *stirring war*.

170 οὐδέ σ' ὅτω κ.τ.λ.] There are two ways in which this very difficult passage has been interpreted. οὐδέ ὅτω (*nor am I minded*), ἐνθάδε ἄτιμος ἐὼν, ἀφύξειν (*to draw forth*, i. e. *to gain*) ἄφενος καὶ πλούτου σοι. This is no doubt correct. Bentley reads σοι οἶω, thus getting rid of the elision of σοι, of which there is no other instance. Again, it is possible to suppose σε, not σοι, to be elided, and to take the words as follows οὐδέ ὅτω σε ἀφύξειν ἄφενος καὶ πλούτου, ἐνθάδε ἄτιμος ἐὼν, *while I am dishonoured here*.

171 ἄφενος] derived by the Grammarians from ἀπὸ and ἐνος, i. e. *the produce of one year*, like the Latin *annona*. Buttman derives ἄφενος,

(sometimes written ἄφνος) together with its kindred adjective ἄφνειος, from a supposed adjective ἀφνός, an abbreviated form of ἀφθονος. He argues from the general sense in which both the noun and adjective are used, that the narrowing derivation of the Grammarians is inadmissible.

180 οὐκ ἀλεγίζω, οὐδ' ὕθομαι.] *But I care not for thee, nor do I regard thine anger*. These two verbs are always used, by Homer, with a negative. Their derivation is not certain: ἀλεγίζω is generally derived, through ἀλέγω, from a copulative, and λέγω to count. ὕθομαι, is not connected with ὠθέω; its radical sense is that of *shyness* or *timidity*, not of physical force or violence.

τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι
πέμψω· ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὅφρ' εὖ εἰδῆς, 185
ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην."

“Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
ἣ ὄγε φάσσανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
ἥε χόλον παῖσειεν, ἐρητύσειέ τε θυμόν.
εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανίθεν. πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
ἄμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε.
στῇ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,
οἷφ φαινομένη, τῶν δ' ἄλλων οὔτις ὄρατο.
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ἔσσε φάανθεν· 200
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Τίπτ' αἶτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὁτῶ·
ῆς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση.” 205

186 *στυγέη.*] Here *dread*, as in *Il.* 20, 65.

187 *ἶσον ἐμοὶ φάσθαι.*] *To assert an equality with me, to talk with me on equal terms*, literally it is, *to say that which is on an equality with me*, i.e. *with what I say*. Conf. v. 440, 441, and xv. 50, which put the construction here beyond a doubt. **ἶσων* would not be admissible as a masculine accusative, to say *that he is my equal*. In such a sense, the rules of grammar would require the nominative and not the accusative. Conf. line 77. For the sense here expressed by the somewhat peculiar phrase *to say that which is equal to me*, conf. xvii. 51. *κόμαι*

χαρίτεσσιν ὁμοῖαι, where *χαρίτεσσιν* = *ταῖς τῶν χαρίτων κόμαις*.

191 *ὃ δέ.*] The demonstrative pronoun in this clause is superfluous, and is introduced only for emphasis, conf. iii. 409, and Virgil, *Æn.* v. 457. *Nunc dextrâ ingeminans ictus, punc ille sinistrâ.* Horace, *Carm.* i. 9. 16.

205 *ῆς ὑπεροπλήσι.*] *By his arrogance*, or *arrogancies*, if we may venture to use the plural. This noun, and its kindred adjective *ὑπέροπλος* have commonly been derived from *ὑπέρ*, and *ὄπλα* arms, and an original sense of *too proud a confidence in the force of arms* has been given to them. Others have suggested *ὑπέρ*

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “Ἦλθον ἐγὼ παύσουσα τεδν μένος, αἶ κε πίθῃαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε.
 ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί.
 ἀλλ' ἦτοι ἔπεσιν μὲν ὀνειδίσουν, ὥς ἔσεται περ.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.”

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς· 215
 “Χρὴ μὲν σφωῖτερόν γε, θεὰ, ἔπος εἰρύσασθαι,

and *πέλομαι* as their origin, with which we may compare *ὑπερφιάλος*, probably from *ὑπέρ* and *φύω*. It is certain that the words in question are used in a bad sense both by Homer and Hesiod, always of something which *goes too far* in word or action: but Pindar's use of the adjective *ὑπέροπλος*, *Ol.* i. 90, &c., may be taken as proving that a bad sense did not necessarily attach to the words, but a sense only of something which goes beyond the ordinary standard. The weight of authorities both in favour of and against the common derivation is so great that we must be content to leave unsettled the precise original idea upon which this subsequent sense is grounded.

211 ὥς ἔσεται περ.] Translated by Heyne, *temere ut verba se offerent*. If this is the meaning, the particle *περ* seems a little out of place, giving as it does a sense of exactness and precision. The words will better bear the sense of *just as it shall be*, i. e. *as indeed facts shall bear you out in saying*, particularly since Athene goes on to prophesy and promise honour to Achilles, and therefore humiliation to his adversary. Conf. *Od.* XXI. 212.

213 καί.] This must be joined with *τρὶς τόσσα*, and translated *even*, or *ayē*.

216 σφωῖτερον.] Formed from the second person dual *σφῶϊ*, and retaining here the full dual force, of *you two*, i. e. of *Athenē* and *Herē*, — the only divinities mentioned in the speech before.

εἰρύσασθαι.] *To pay attention to, to obey*. The first meaning of the middle *ἐρύομαι* is simply *to draw to* or *for oneself*, and the word is frequently so used, IV. 530. V. 298. From this comes a further meaning *to protect, save*; originally to drag a man away from a crowd of enemies, V. 344. IV. 186, in which latter passage the original force has disappeared, and the word means simply *to protect*. (Conf. I. 37, *ἀμφιβαίνω*.)

But as the idea of saving is a derived meaning only, and not inherent in the word, we find *ἐρύομαι* again used in a sense the very opposite of the last, viz. *to keep off, to ward off, to baffle*, since not only may a friend be dragged away to save him, but an enemy, to prevent his doing harm, V. 456, 538.

Lastly comes a collateral meaning *to observe, to keep watch upon*; (from the notion *to put by* or *treasure up*, connected obviously with the original meaning of the verb) I. 239; and hence, by a very slight change of force, *to observe, to obey*.

The shortened collateral form *ρύομαι*

καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ."

Ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν·
ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησε 220
μύθῳ Ἀθηναίης. ἥ δ' Οὔλυμπόνδε βεβήκει
δώματ' ἐς αἰγίοχοιο Διὸς μετὰ δαίμονας ἄλλους.
Πηλείδης δ' ἐξαὐτίς ἀταρτηροῖς ἐπέεσσιν
'Ατρεΐδην προσέειπε, καὶ οὐπω λήγε χόλοιο·

"Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225
οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι,
οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τόδε τοι κῆρ εἶδεται εἶναι.
ἥ πολὺν λώϊόν ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἶπη. 230
δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἥ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὄζους
φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε
φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οὔτε θέμιστας

μαι had the same original meaning, but it came to be used almost always for *to save, to protect*.

218 This line is one among many instances of an irregular style very common in Homer. The ideas follow regularly, but with little regard to precise grammatical correspondence between the two clauses. The meaning is obvious; but the verbal sequence is imperfect.

ἔκλυον.] *They are wont to hearken to.* Conf. XXIV. 335.

222 μετά.] With acc. = *to*, i.e. to take a place with or among: vid. note on l. 44.

235 τομήν.] The *stock* or *stump*, left after the wood for the σκῆπτρον had been cut off it,

236 περί.] Is here an adverb, & is the direct acc. after ἔλεψε, the words φύλλα τε καὶ φλοιὸν being added to shew exactly what had been lopped off. *For all round the (brazen) axe has stripped it—leaves and bark alike.*

χαλκός.] Properly *bronze*, i.e. a mixture of copper and tin; used for any instrument made of such a metal, or of metal at all, copper having been the first metal in which men learned to work.

238 θέμιστας.] From θέμις, θέμιστος, old Genitive, the only form used by Homer. Homer's θέμιστες are not laws nor even usages; they are particular *decisions*, not following any necessary rule or precedent,

πρὸς Διὸς εἰρύεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἢ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν 240
 σύμπαντας· τοῖς δ' οὔτι δυνήσεται ἀχνύμενός περ
 χραιομεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνιοι
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
 χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

Ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός.
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 ἠδυεπῆς ἀνόρουσε, λιγύς Πυλίων ἀγορητῆς,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
 ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασσειν.
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

“ὦ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἰκάνει.
 ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοισιν,
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν, ἥπερ ὑμῖν, 260
 ἀνδράσιν ὠμίλησα, καὶ οὔποτέ μ' οὔγ' ἀθέριζον.
 οὐ γάρ πω τόλους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,

suggested by the inspiration of Zeus, and pronounced in each case by the authority of the kings.

244 ὅτ' = ὅτε.] *Seeing that, since, quandoquidem.*

250 τῷ...ἐφθίατο.] *And for him already...had passed away, i.e. and he had already seen...pass away. ἐφθίατο Ionic for ἐφθιωτο, pluperfect of φθίνω. The Dative τῷ appears to be an instance of the common *Dativus Commodi et Incommodi*, but with this sense very faintly marked.*

258 περὶ...περὶ δ' ἐστέ.] Each περὶ is here a preposition separated

from its verb, a usage very common in Homer. The sentence must be translated just as if the compound *πεπλεσσε* had occurred in both clauses. *Μάχεσθαι* has the force of a substantive, here in the accusative case. The accusatives *βουλήν* and *μάχεσθαι* must be explained as accusatives of the equivalent notion to that contained in the verb,—of that wherein the excellence consists. This construction is not unlike the ordinary *cognate accusative*.

262 οὐδὲ ἴδωμαι.] *Nor (I think) shall I see.* Vide line 137.

οἶον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ', Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον,
 Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι. 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν.
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 Φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἔλθων
 τηλόθεν ἐξ ἀπλής γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ. κείνοισι δ' ἂν οὔτις
 τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μύθῳ.
 ἀλλὰ πείθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν·
 μήτε σὺ, Πηλεΐδῃ, 'θελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτουῆχος βασιλεὺς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσί, θεὰ δέ σε γείνατο μήτηρ, 280

268 Φηρσὶν ὄρεσκόοισι.] *The wild beasts that dwelt on the mountains*, i.e. the Centaurs. The names of the heroes given just before are those of Lapithæ, whose great contest with the Centaurs was a common subject of ancient art and narrative. Hesiod mentions the Centaurs by name, and uses the same adjective to describe them. *Frag.* XXXI. 5.

270 ἐξ ἀπλής γαίης.] *From a far distant land.* ἀπιος being an old adjective formed from ἀπὸ, as ἀντλος is from ἀντί. Or, *from the Apian land*, a name given to the Peloponnese from Apies, a mythical king of Argos. The adjective ἀπιος occurs twice in the *Iliad*, (here and III. 49,) and in both passages, however we may choose to translate it, refers constantly to the Peloponnese. It occurs twice in the *Odyssey*, (VII. 25, and XVI. 18,) but in the sense only of *distant*, and with no reference to the Peloponnese at all. The most

conclusive argument in favour of the first meaning assigned, is that in Homer the ante-penultimate is always short, while in the adjective derived from the proper name Ἀπῆς, it is always long, at least in classical Greek. But we find in Sophocles ἀπιος used beyond a doubt in the sense of distant, as well as in the sense of Apian; and in late Epic Greek ἄπιος in the sense of Apian.

271 κατ' ἐμ' αὐτόν.] This is explained as = κατ' ἐμᾶντοῦ δύναμιν, *with my utmost power*; or, better, *on my own account*, i.e. having a distinctive position, not mixed up in the general throng of combatants. Heyne quotes II. 366, in confirmation of the latter view.

275 For this double accusative of the person from whom a thing is taken, as well as of the thing, conf. I. 299 and XXIII. 560.

280 καρτερός] = *personally stronger*. φέρτερος = *mightier, more powerful*. The words occur before with

ἀλλ' ὄγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῇι μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 285
 "Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὀΐω.
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἑόντες, 290
 τοῦνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι;"

Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς
 "Ἢ γάρ κεν δειλός τε καὶ οὔτιδανός καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμουγε 295
 [σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι ὀΐω].
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 τῶν δ' ἄλλων ἃ μοί ἐστι θοῇ παρὰ νηὶ μελαίνῃ, 300
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γινώωσι καὶ οἶδε·
 αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί."

the same contrast of meaning, I. 178, 186. Elsewhere φέρτερος is used of *personal* excellence, III. 431.

282 αὐτὰρ ἔγωγε, κ.τ.λ.] *Further, I beseech thee to remit thine anger against Achilles.* λίσσομαι (*caveant tirones*) is never used with a dative of the person to whom the request is made.

286 κατὰ μοῖραν.] *Fitly, justly.*

289 αἰν' οὐ πείσεσθαι ὀΐω.] *In which matters I am not minded to obey him.* Conf. I. 296.

302 εἰ δ' ἄγε μὴν, πείρησαι.] *Come on then, try.* εἰ δ' ἄγε is a common phrase in Homer, used in cheering on, or assuring. It has been explained as if some such word as ἐθέ-

λεις were to be understood; the phrase would then mean *Come on then, if you will, try.*

303 ἐρωήσει.] *Shall stream.* This is the original meaning of the word, which is of the same family of words as the verb ῥέω. But we find ἐρῶειν, and the noun ἐρωή, used in two opposite senses—of violent motion, IV. 542, and of rest, XVI. 302. This can be explained only by our supposing the former meaning to be the proper one, and the latter to be derived from the use of the words with a genitive case. Ἐρῶειν πολέμοιο is therefore *to hasten away from the war*, i. e. *to desist from it*, and where the sense is clear from the

Ὡς τώγ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν
ἀνστήτην, λύσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305

Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔϊσας
ἦϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν εἰκοσιν, ἐς δ' ἐκατόμβην
βῆσε θεῶ, ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον 310
εἶσεν ἄγων ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.

οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἄλὸς ἀτρυγέτοιο·
κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ,
ἀλλ' ὅγε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν, 320
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῶ θεράποντε·

“Ἐρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325

Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίῃ καὶ νῆας ἰκέσθην.
τὸν δ' εὖρον παρά τε κλισίας καὶ νηὶ μελαίνῃ
ἤμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τῷ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε

context it is used in this latter meaning even where no Genitive is expressed. II. 179.

310 θεῶ.] *Dativus commodi*. Conf. line 438.

319 *Nor did Agamemnon refrain from (carrying on) the contest, with which he had once threatened Achilles,*

i.e. refrain from the contest, and from carrying out those threats against Achilles, which he had made during it.

325 ῥίγιον.] A comparative formed from the substantive ῥῆγος frost or cold. Here used metaphorically, a more horrible matter.

“Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
ἄσπον ἴτ’ οὔτι μοι ὕμμες ἐπαίτιοι, ἀλλ’ Ἀγαμέμνων, 335
ὃ σφῶϊ προῖει Βρισηΐδος εἵνεκα κούρης.

ἀλλ’ ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην
καὶ σφῶιν δὸς ἄγειν. τῷ δ’ αὐτῷ μάρτυροι ἔστων
πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἵποτε δ’ αὐτε 340
χρεὶ ἐμείο γένηται ἀεικέα λοιγὸν ἀμύναι
τοῖς ἄλλοις. ἦ γὰρ ὄγ’ ὀλοιῇσι φρεσὶ θύει,
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοντο Ἀχαιοί.”

“Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ’ ἐταίρῳ, 345
ἐκ δ’ ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
δῶκε δ’ ἄγειν. τῷ δ’ αὐτὶς ἴτην παρὰ νῆας Ἀχαιῶν·
ἦ δ’ ἀέκουσ’ ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς,
θῖν’ ἔφ’ ἄλός πολιῆς, ὁρόων ἐπ’ ἀπείρονα πόντον 350
πολλὰ δὲ μητρὶ φίλῃ ἡρήσατο χεῖρας ὀρεγνύς·

“Μῆτερ, ἐπεὶ μ’ ἔτεκές γε μινυνθάδιόν περ ἔοντα,

339 πρὸς] = *before, in the presence of.*

343 πρόσσω καὶ ὀπίσσω.] *Before him and behind him, i. e. to the past and to the future.* There is no doubt whatever as to the translation: *ὀπίσω* is used always of the future. The only difficulty arises from the meaning assigned to the two words respectively, which is just the opposite of what we should have supposed, apart from a knowledge of Greek usage. But we must remember that such an expression as *before us* and *behind us*, used of time, is clearly metaphorical in its origin, and that the Greek metaphor is conceived differently from the English one. *We* suppose the stream, so to say, of events to be meeting us, so that those events in front of us are yet to come, those behind us are already past. The Greek, with a nicer accuracy, supposed the stream

coming up from behind us, and passing on continually into sight. The past, then, is that in front of us, that which has already gone by us, and so come within the sphere of our vision. The future is unseen, for it is behind us.

349 λιασθεῖς.] The usual sense of the verb *λίσσμαι* is as we find it here, *to turn away, to turn aside*. It sometimes, but less frequently, means *to fall, to sink*, xv. 543. The meaning of the verb common to both these senses is *to bend* or *turn*; the direction of the motion, whether *aside* or *downwards*, sometimes expressed, sometimes implied by the context, furnishes a collateral idea which accounts for the variation of the meaning.

350 ἔφ’.] Standing after its case, has the accent on the penultimate, not as elsewhere, on the ultimate.

τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.

ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

Ὡς φάτο δακρυχέων, τοῦ δ' ἔκλυε πότνια μήτηρ
 ἡμένη ἐν βένθεσσιν ἄλὸς παρὰ πατρὶ γέροντι.

καρπαλίμως δ' ἀνέδνυ πολιῆς ἄλὸς ἡὔτ' ὁμίχλη,
 καί ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἐξαύδα, μὴ κεῖθε νόῳ, ἵνα εἶδομεν ἄμφω.”

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “Οἶσθα· τίη τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω; 365

ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.

καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρῦσηΐδα καλλιπάρηον.

Χρύσης δ' αἰῖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370

ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,

στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,

Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ

αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·

ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,

ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380

εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,

ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ

θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ᾤχετο κῆλα θεοῖο

πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἅμμι δὲ μάντις

εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο.

385

αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·

Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς

ἠπεύλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.

τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 εἰς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆος, τὴν μοι δόσαν υἷες Ἀχαιῶν.
 ἀλλὰ σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἐῆος·
 ἐλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴποτε δὴ τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἧ καὶ ἔργῳ. 395
 πολλάκι γὰρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφεΐ Κρονίωνι
 οἷη ἐν ἀθανάτοισιν αἰκέα λουγὸν ἀμῦναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεὰ, ὑπελύσας δεσμῶν,
 ὦχ' ἐκατόγχειρον καλέσας· εἰς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοὶ, ἄνδρες δέ τε πάντες
 Αἰγαίων'—ὁ γὰρ αὐτε βίη οὐ πατρὸς ἀμείνων—
 ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων· 405
 τὸν καὶ ὑπέδδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
 αἷ κέν πως ἐθέλησιν ἐπὶ Τρώεσσιν ἀρήξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς

391 νέον.] Adverbial = *freshly*, i. e. *just now*.

393 περίσχεο.] Literally *hold thy hands around*, whence *protect*, *take care of*.

παιδὸς ἐῆος,] *thy noble son*. ἐῆος is the genitive of εἷς. The word is sometimes written ἐῆος, and explained as = εἰοῖο, but on no good authority. It involves, too, the substitution of the 3rd person for the second, since it must be translated *thy* if it is a possessive pronoun at all. The first meaning assigned to it is very strongly confirmed by the three following passages, in which the word is found, beyond doubt, as a genitive of εἷς, and not as a possessive pronoun, viz. *Od.* XIV. 505, XV. 450, and *Il.* XIX. 342.

407 λαβὲ γούνων.] *Take hold of*

him by the knees. The genitive expresses the part touched. The verb λαμβάνω, and others like it, are used sometimes with the accusative expressed of the whole person or object touched, I. 197, sometimes without it, as here, and III. 78.

409 τοὺς ... Ἀχαιοὺς.] τοὺς is here, as elsewhere, a demonstrative pronoun, *them*. Ἀχαιοὺς is added at some interval to shew to whom the pronoun refers. Conf. I. 391, I. 488, &c. &c. for this common Homeric usage.

ἔλσαι,] *to force together*, or *hem in*. The primary meaning of the verb εἰλω or εἰλέω appears to have been *to force* or *drive forward*, but (unlike ἐλαύνω) always with the idea of some limit—some place towards or into which the object was driven, XXI. 9

κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
 "ὦ μοι, τέκνον ἐμὸν, τί νύ σ' ἔτρεφον αἰνὰ τεκούσα;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δὴν.
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἴζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἶμ' αὐτὴ πρὸς Ὀλυμπόν ἀγάννιφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο.
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,

hence to *close in* or *shut up*. But this *closing in* may be the result either of external force, or of the choice of the person affected; accordingly we find the passive ἐάλην or ἀλείς used of a warrior drawing his body closely together, most obviously in such passages as XIII. 408, less obviously, but still with the same meaning in XX. 168, XXII. 308. In Homer there is no idea in the verb of *rolling* or *wrapping up*, though the meaning has been often assigned to it, and will agree with the context of some of the passages in which it occurs.

410 ἐπαύρωνται βασιλῆος.] The common meaning of ἐπαυράω, active and middle, is *to enjoy, to derive advantage from*; and if the word is so used here, it is of course ironical. But Buttmann argues that since, in Homer, the middle occurs in this sense in one passage only (XII. 733), while the original ground-meaning is *to draw from, to derive from*, whether the thing derived be good or evil,

this original sense is the one which we should attribute to the word in this passage, and in others like it. "That they may all *have* (i.e. *suffer*) the result of their King's doings)." For the original sense of the word he quotes a saying of Democritus ἀφ' ὧν ἡμῶν τάγαθὰ γίγνεται, ἀπὸ τῶν αὐτῶν τούτων καὶ τὰ κακὰ ἐπαυρισκόμεθα, and Herodotus VII. 180, τάχα δ' ἄν τι καὶ τοῦ οὐνόματος ἐπαύροιο, in neither of which passages is there any thought of irony.

412 ἦν ἄτην.] *His folly, his infatuation.* ἄτη is also = *woe* or *curse*, a sense not so well suited to this passage.

414 αἰνὰ τεκούσα.] *Having borne thee to sorrow.* αἰνὰ is here, of course, adverbial.

418 τῷ] = *wherefore*. κακῇ αἴσῃ is the Dative of the circumstance under which the action expressed by the verb takes place. Conf. *Od.* XIV. 253.

425 δωδεκάτῃ.] *Dative of time.* Conf. II. 328, 329.

καί μιν γουνάσομαι, καί μιν πείσεσθαι ὅτω.”

“Ὡς ἄρα φωνήσας ἀπεβήσετο, τὸν δ’ ἔλιπ’ αὐτοῦ
χωόμενον κατὰ θυμὸν εὐζώνοιο γυναικὸς,
τὴν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς 430
εἰς Χρύσην ἵκανε νύκτα ἱερὴν ἐκατόμβην.

οἱ δ’ ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
ἰστία μὲν στείλαντο, θέσαν δ’ ἐν νηϊ μελαίνῃ,
ἰστὸν δ’ ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες
καρπαλίμως, τὴν δ’ εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435

ἐκ δ’ εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι’ ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,

ἐκ δ’ ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·

ἐκ δὲ Χρυσῆϊ νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ’ ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν

“ὦ Χρύση, πρό μ’ ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν, Φοῖβω θ’ ἱερὴν ἐκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὅφρ’ ἱλασόμεσθα ἄνακτα,
ὅς νῦν Ἀργείοισι πολύστονα κήδε’ ἐφῆκεν.” 445

Ὡς εἰπὼν ἐν χερσὶ τίθει, ὁ δ’ ἐδέξατο χαίρων
παῖδα φίλην· τοὶ δ’ ὦκα θεῷ κλειτὴν ἐκατόμβην
ἐξείης ἔστησαν εὐδμητον περὶ βωμὸν,
χερνύσαντο δ’ ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

429 εὐζώνοιο γυναικὸς.] Genitive of the cause of wrath. Conf. 65.

430 τὴν ῥα βίῃ ἀέκοντος ἀπηύρων.] Whom, in spite of him unwilling, (i.e. in spite of his reluctance) they had carried away from him. For this use of βίῃ or βία with the gen.=in spite of, conf. Thucy. I. 43, &c. Or, since ἀπηύρων may be used with a genitive of the person from whom anything is taken (vid. XIX. 89), it may mean simply whom they had taken by force from him unwilling (to lose her).

434 προτόνοισιν ὑφέντες.] Having let it down with stays.

449 οὐλοχύτας ἀνέλοντο.] Held aloft the grains of barley. Conf. 458.

The common account of οὐλοχύται, and its synonym οὐλαί or ὀλαί, is that the word means whole grains of barley, and a derivation for it has been attempted from οὐλη the Ionic form of ὀλη. Against this view the difference of accent appears conclusive; especially as the Grammarians, our authorities about the accent, themselves favoured the derivation, and would not therefore have introduced an accent opposed to it, but can only have preserved it in accordance with an earlier tradition. Buttmann derives the word from *ελω, ἀλέω, to grind, supporting his view by the derivations τροπή from τρέπω, τράπω, τομή from τέμνω.

τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών 450

“Κλῦθί μεν, ἀργυρότοξ", ὃς Χρύσῃν ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε Ἰφι ἀνάσσεις·
ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμὲ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
ἦδη νῦν Δαναοῖσιν ἀεικέα λουγὸν ἄμυνον.”

“Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,
ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καίῃε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,

τάμνω κ.τ.λ., and thinks the grains used were prepared, in the earliest fashion, by a rough bruising process, which without grinding the corn, rendered it fit for food. We know that it was the rule of the Greeks to preserve in their sacred offices the customs of their earliest history. Conf. *Il.* xvi. 235, for a curious instance of this.

450 τοῖσιν.] *Among them, or for them, in their behalf*; it must be explained in the former case as a dative of place, in the latter as a *dativus commodi*. Conf. 247, which admits of a similar doubt.

459 The course of sacrifice described here appears to have been as follows. When the victim was slain, the (thighs or) thigh bones, (μηροὶ or μηρία) were enveloped in a double wrapping of fat, and small pieces of raw meat, cut from all

parts, were laid over them. These were all burnt, thus symbolizing the consecration of the whole animal to the Gods. The larger viscera were then eaten by the worshippers; and, when this was done, the rest of the meat was cut in pieces, roasted on spits, and eaten in due course.

461 δίπτυχα ποιήσαντες.] *Having made a double fold*, i. e. having wrapped the fat twice round it; neut. pl. used adverbially.

462 σχίζῃς.] *Splinters of wood*, of which the fire was made.

463 πεμπώβολα.] *Five-pronged forks*, used for stirring the sacrificial fire.

469 *But when they had put from them or dispelled* (i. e. satisfied) *the desire of eating and drinking*. This expression is frequently repeated in Homer.

κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πάνημέριοι μολπῇ θεὸν ἰλάσκοντο,
 καλὸν αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 Ἥμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἔκμενον οὖρον ἴει ἐκάεργος Ἀπόλλων.
 οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν· 480
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα

470 κρητῆρας.] *The bowls* in which the wine was *mixed* with water, and from which it was distributed in the cups (δέπα).

ἐπεστέψαντο ποτοῖο.] *They filled the bowls full of wine.* The translation is certain. The explanation of the verb has been given in two different ways, as=μέχρι στεφάνης ἐπλήρωσαν, i.e. *up to the brim*, or=ὑπὲρ τὸ χεῖλος ἐπλήρωσαν, ὥστε δοκεῖν ἔσσεσθαι τῷ ὑγρῷ, since if a vessel be filled as full as possible, the liquid will rise somewhat above the rim, and form a kind of cover or *crown*. We need not suppose the expression literally complied with, we may believe that the word was used to express only a *complete filling*. Virgil's imitation of the passage deserves notice, vid. *Geor.* II. 528 and *Æn.* I. 723. If we compare those with *Æn.* III. 525 we cannot doubt that Virgil's meaning was that the bowl of wine was literally crowned with a garland, and that he understood this to have been Homer's meaning too. That he was mistaken in this we must believe on the testimony of Aristotle, (τὸ δὲ στέφειν πλήρωσιν τινα σημαίνει) and of the whole body of scholiasts: conf. also *Il.* VIII. 232, which places the expression beyond a doubt.

471 ἐπαρξάμενοι δεπάεσσιν.] *Either having poured out a libation with*

the cups: the sense in which it was always interpreted by the older commentators; or, again since ἀρχομαι (or the compound ἀπάρχομαι) is used by Homer for *to take away some part from a whole* (*Od.* XIV. 427) the phrase may mean *having taken some wine out (from the bowls) in cups (to hand to the guests)*. The chief objection to our supposing an actual libation implied, offered by the cup-bearers, is that it was not their function but that of the guests to offer it. *Od.* XVIII. 424, 5. The translation *passing from left to right* we may neglect. It is implied certainly, for wine was always so handed, but it is not expressed in the words. Δεπάεσσι is an instrumental dative.

478 ἀνάγοντο.] sc. ναῦν, *put out to sea*.

479 ἔκμενον οὖρον.] *A fair wind.* Ἴκμενος has been derived, somewhat strangely, from ἱκμὰς, ἱκμαίνω, as though smoothness were the quality the word indicated. By others, from ἱκνέομαι, a *following* and therefore *fair* wind, like the Latin *ventus secundus*. But it is difficult to get this precise sense out of ἱκνέομαι.

481 πρῆσεν.] The verb πρήθειν is used in two probably unconnected senses. 1st *to burn* (transitive), IX. 589. 2nd *to make to stream out*, IX. 433, only Epic. Ἐμπρήθω is r

στείρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
 ἢ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οὔγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
 διογενὴς Πηλέος υἱὸς, πόδας ὠκὺς Ἀχιλλεύς·
 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
 αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡὼς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες
 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων 495
 παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσετο κῦμα θαλάσσης,
 ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.

bably here used intransitively, but with an accusative of the object against which the wind streams or blows: though it would be possible to understand it transitively, and to make the sail the direct object of the action the verb implies. If so, the word must mean here *puffed out*. According to some the two senses of the verb are connected, the notion of inflaming being derived through that of increasing a flame by wind.

486 ἔρματα μακρά.] *Long prows*, i. e. slanting poles supporting the ship at each side, and at the stern, thus keeping her upright, and preventing her from slipping back towards the water.

491 φίλον κῆρ.] *His heart*. φίλος appears to be used nearly = the possessive pronoun (Conf. IX. 610), but somewhat more emphatic. It is not unlikely that φίλος had originally a possessive sense, and that the notion of *beloved* is a subsequent one, derived through the fact that that which is a man's own is especially dear to him.

497 ἠερίη.] The adjective ἠέριος has two principal meanings. 1st *in the air*, or *clad in a mist*, derived from ἀήρ with its double meaning of *air* and *mist*. 2nd *in the morning*, derived from ἠρι early with ε inserted. It is used four times by Homer, viz. in the passage before us, in I. 557. III. 7 and *Od.* IX. 52. Of these the third appears to furnish an instance of the first meaning given to ἠέριος; the first and fourth admit of being so interpreted; the second appears clearly an instance of the second meaning.

Now as this second meaning is the one which the grammarians have pretty unanimously given in all the four passages before us, as it certainly will suit them all, and as it exists undoubtedly in one of them, the argument in its favour seems strong though not conclusive. But we may add that in Homer a verb is joined with an adjective instead of an adverb chiefly where ideas of time are signified, and is never joined with an adjective of place. ἠέριος ποιῶ should therefore mean not *I do*

εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδαιράδος Οὐλύμπιοιο.

καί ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500
σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα

“Ζεῦ πάτερ, εἵποτε δὴ σε μετ' ἀθανάτοισιν ὄνησά
ἦ ἔπει ἦ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ·
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.” 510

“Ὡς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἠΐατο γούνων,
ὡς ἔχετ' ἐμπεφυῖα, καὶ εἶρετο δεύτερον αὖτις

“Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἦ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ' εὖ εἰδῶ 515

it in the air, but I do it in the morning; so that III. 7, which appeared the strongest instance of the first meaning of ἡέριος, must be given up, and its meaning will be that the birds arriving by night, fell on the Pygmies in the early morning.

Those who prefer to understand *ἡερίη* in the passage before us, as *clothed in a mist*, (and the translation cannot be disproved) can compare I. 359, V. 356 and 864, &c.

It may be added that the later Epic poets indisputably use the word in both senses. Ap. Rhod. III. 417 and I. 580.

498 εὐρύοπα.] acc. sing. either of *εὐρύωψ*, *the far seeing*, or *εὐρύοψ*, *the far sounding*, i. e. *thundering, sending his voice afar*. The word has the same meaning as *εὐρύοπης*, written (Æolic) *εὐρύοπα* in nominative.

505 ὠκυμορώτατος ἄλλων.] The superlative is here used = a very emphatic comparative. Conf. Thucy. I. 1. ἐλπίσας μέγαν τε ἔσεσθαι καὶ

ἀξιολογώτατον τῶν προγεγενημένων. The phrase is imitated in Milton's

“Adam the goodliest man of men
since born
His sons, the fairest of her
daughters, Eve.”

510 ὀφέλλωσιν τέ ἐ τιμῇ.] *And increase i. e. exalt him with honour.* Latin *honore augere*. Conf. Horace *Carm. I. Od. 1, tergemini tollere honoribus*. *τιμῇ* is the dative of the instrument, just as *honoribus* is the abl.

512 ὡς]=as. ὡς=so. The frequent usage in Homer's similes.

515 ἀπόειπε.] *ἀπειπεῖν* is *to deny*, or, as here, *to refuse*. This is a regular force of verbs meaning *to say*, compounded with *ἀπό*. Compounded with *κατά* they express *affirmation* or *assent*. Sometimes, however, *ἀπειπεῖν* means only *to speak a thing plainly, to tell it out*, with no notion of refusal or denial. IX. 309. ἐπι (accentu retracto) he

ὅσπον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς
 “Ἥ δὴ λoύγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις
 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείois ἐπέεσσιν.

ἡ δὲ καὶ αὕτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν

520

νικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.

ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή σε νοήσῃ

Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσσω.

εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποίθῃς·

τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον

525

τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν

οὐδ' ἀτελεύτητον, ὅ τι κεν κεφαλῇ κατανεύσω.”

Ἥ καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·

ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος

=ἐπεστι, similarly ἀνα, VI. 331, = ἀνάστηθι.

517 ὀχθήσας.] ὀχθέω expresses any kind of violent emotion at an object which strikes the mind unpleasantly. Greatly *disturbed* is precisely the sense here. It is connected etymologically with ἄχθομαι. For the change of vowel, vide note on οὐλοχύτας, l. 449.

518 This will be, in very truth, a grave matter, since thou wilt set me on to act with enmity to Herē, (as I shall do) what time she irritates me (as she will) with words of reproach. Zeus foresees that, if he does what Thetis desires of him, Herē will reproach him for it, and he will then be provoked to deal with her in a hostile manner.

ἐχθοδοπήσαι.] This verb occurs nowhere else. It is formed from the adjective ἐχθοδοπός, and according as we assign an active (*hating, hostile*) or a passive (*hated*) force to this the meaning of the verb will follow. Buttmann, from a comparison of passages, decides in favour of the former, and translates ἐχθοδοπήσαι as above. ἐχθοδοπός is according to Passow, a lengthened form of ἐχθρός.

520 αὕτως.] As it is, that is with-

out any such provocation as you ask me to give her.

521 νικεῖ.] *Upbraids* or *taunts*, generally a transitive verb.

526 τέκμωρ.] A solemn, an appointed sign. This is the ground-meaning of the word. It means also a *boundary, an end*, (since it was by solemn signs that boundaries, from the earliest times, were fixed;) and hence any kind of end or termination, XIII. 20, particularly the end fixed by destiny, VII. 30.

παλινάγρετον.] *Revocable* from πάλιν and the obsolete ἀγρῶ, another form of αἰρῶ, (like ράγω whence ρήγνυμι, and ραίω) meaning originally, as in this compound, *to take or lay hold of*. The sense *to hunt* is a later one.

529 ἀμβρόσιαι.] *Divine, immortal*. ἀμβρόσιος is synonymous with αἰμβροτος. There is no idea, in this and other passages in which the adjective ἀμβρόσιος occurs, of any allusion to *ambrosia* the divine food of the Gods. Ἀμβροσίη, in this latter sense, is probably a substantive formed from αἰμβροτος, like ἀθανασία from ἀθάνατος, or, according to others a fem. adjective with ἐδωδῇ understood. The adjective used here

κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530

Τῶγ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα
εἰς ἄλλα ἄλτο βαθείαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ εὖν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστην
ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσαν ἅπαντες. 535

ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρῃ
ἠγνόησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλλοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα

“Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς;
αἰεὶ τοι φίλον ἐστὶν, ἐμεῦ ἀπονόσφιν ἐόντα, 541
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε
“Ἥρῃ, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ εὔση.
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκούμεν, οὔτις ἔπειτα
οὔτε θεῶν πρότερος τόνγ' εἴσεται οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα.” 550

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ
“Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.

is then not a vague poetical epithet, but precisely *immortal*.

ἐπερρώσαντο.] *Waved* or *floated forward*. This verb, like ἐρπεῖν, belongs to the family of ῥέω.

530 κρατὸς.] Irregular gen. of κῆρ or κῆρα a head.

ἐλέλιξεν.] The first use of the verb ἐλελίσσω is of a *rapid tortuous motion*, II. 216; it is used, too, of any *quick brandishing motion*, XIII. 558; and hence, in a general sense, it means, as here *to cause to shake*; in the passive, *to tremble*, or *be shaken*, XXII. 448.

536 οὐδέ μιν Ἥρῃ ἠγνόησεν κ.τ.λ.] *Nor was Herē unaware that, &c.*; literally, nor was Herē ignorant about him, that, &c. Conf.

Xen. *Anab.* I. 8, καὶ γὰρ ᾗδει αὐτὸν, ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος, and II. II. 409.

550 μετάλλα.] *Enquire curiously about*. Μετ' ἄλλα, after verbs signifying *to go*, *to enquire*, means *after other things*: and from these words was formed a verb μεταλλᾶν, originally with an absolute sense, *to go after other things than those around one*, *to be inquisitive*. It is, in the Epic language, a transitive verb, and means, with a person as its object, *to interrogate*; with a thing, *to enquire curiously after*, *to inform oneself about*.

552 ποῖον τὸν μῦθον ἔειπες.] *Of what kind is this word that thou hast*

καὶ λήν σε πάρος γ' οὐτ' εἶρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσσ' ἐθέλησθα.

νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπη 555

ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·

ἡερίη γὰρ σοίγε παρέζετο καὶ λάβε γούνων·

τῇ σ' ὁτῶ κατανεῦσαι ἐτήτυμον ὡς Ἀχιλῆα

τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 560

"Δαιμονίη, αἰεὶ μὲν ὅτεαι, οὐδέ σε λήθω·

πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ

μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥέγιον ἔσται.

εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565

μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ

ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέλω."

"Ὡς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,

καὶ ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·

ᾧχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖνες. 570

spoken! The force of the *position* of τὸν here is just what it would be if τὸν were the article; in other words ποῖον is here a predicate, as the position of τὸν indicates. Conf. Soph. *Aj.* 1121.

554 εὐκηλος.] Also written ἐκηλος, a word of doubtful derivation. Its clear *Homeric* meaning, as gathered from the numerous passages in which it occurs, is pretty nearly = *tranquil*, not *at rest*, for it is used even of those engaged in hard work or fighting, XVII. 340, 371; but, *free from anxiety, or interruption*, &c.

557 ἡερίη.] Vid. note on l. 497.

562 πρῆξαι.] *To accomplish.* This is always the meaning of πρήσσω or πράσσω in Homer. *To be doing* a thing is a later, and derived sense. Buttmann's view that πρήσσω is another form of περάω and connected with a root περα, appears highly probable. It explains such phrases as that at *Od.* IX. 491, a

passage which is inexplicable without it.

566 The passage before us is commonly interpreted by taking ἄσσον ἰόνθ' (= ἄσσον ἰόντα, agreeing with μέ understood,) as the object of the verb χραίσμωσιν. Against this view Buttmann says that the object of χραίσμέω is always some *general idea*, such as e.g. death, or ruin; and he interprets ἄσσον ἰόνθ' as = ἄσσον ἰόντε, understanding it as a dual in agreement with the plural θεοί, *coming near to thine aid*, or *coming near to me with hostile purpose*. Now it is beyond question most rare to find a dual form used as a real plural, used, that is, when more than two persons are spoken of; but it is certainly admissible. Conf. V. 487, VIII. 186. For the use of ἄσσον ἰόντε in the sense in which Buttmann interprets it, vid. XV. 105. For χραίσμέω, see note on I. 28.

τοῖσιν δ' Ἡφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπλήρα φέρων, λευκωλένῳ Ἡρῇ.

“Ἡ δὴ λούγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

575

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπλήρα φέρειν Διὶ, ὅφρα μὴ αὐτε
νικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα τaráξη.

εἵπερ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς
ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν.”

580

Ὡς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν

585

“Τέτλαθι, μῆτερ ἐμὴ, καὶ ἀνάσχεο, κηδομένη περ,

572 ἐπλήρα φέρων.] *Bringing, suggesting that which might be pleasant; aiming to please.* There is great difference of opinion about ἐπλήρα. Buttman thinks it should be written ἐπὶ ἦρα φέρων, i. e. ἐπιφέρων ἦρα. Ἡρα he takes as the accusative of a substantive ἦρ, on the real existence of which in the nominative he offers no opinion. He derives it from ἄρω, ἀρέσκω.

On the first point it may be said that we certainly get the word ἦρα used alone = what is elsewhere written ἐπλήρα, XIV. 132; and further, that the ἐπὶ is frequently separated from the ἦρα by one or more words (*Od.* III. 164), which Buttman considers impossible if they are parts of one word, “since every preposition not governing a case becomes at once an adverb, i. e. attaches itself in thought to the verb or to the whole sentence, not to one of the other parts of the sentence.” Against this view is the authority of Aristarchus; and, as the Schol. says on the passage before us, ἐπεκράτησεν ἡ Ἀριστάρχου καίτοι λόγον μὴ ἔχουσα. On the question whether ἦρα is an acc. sing.

or, as Passow thinks, the neut. pl. of an adjective, Buttman is not decided, though he favours the former view. There exists an adjective ἐρήρος, the etymological connexion of which with ἦρα is undoubted; and, says Buttman, if we separate the syllables, in other words compounded with ἐρι, such as ἐρικύδης, ἐρίτιμος, we do not find an adjective. The simple adjective ἦρος, then, is no more to be conjectured than the simple adjective τίμος.

575 κολῶν.] *A noisy wrangling,* derived probably from καλέω, κέλω, κέλομαι;—from the same root, that is, as κολοῖς, a jackdaw, but not from the word κολοῖς itself.

581 The apodosis of the sentence is omitted here as at l. 136, but it is implied and suggested by the context, *he will be able to do so.*

582 καθάπτεσθαι.] *To lay hold of, fasten upon,* so, as here, *accost, address.* For infinitive with force of an imperative, vid. l. 20.

584 δέπας ἀμφικύπελλον.] *A double cup,* i. e. a reversible cup with a hollow, capable of holding liquid, below as well as above.

μή σε, φίλην περ εἴουσιν, ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην, τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
χραιομένην· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα

590

ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.

πᾶν δ' ἡμᾶρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι

κάππεσον ἐν Δήμῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·

εὐθα με Σίντιες ἄνδρες ἄφαρ· κομίσαντο πεσόντα.”

“Ὡς φάτο, μεῖδῃσεν δὲ θεὰ λευκώλενος Ἥρη,

595

μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν

οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,

ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

600

“Ὡς τότε μὲν πρόπαν ἡμᾶρ ἐς ἡέλιον καταδύντα

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης,

589 ἀργαλέος ... ἀντιφέρεσθαι.] *Difficult to be opposed.* This use of an adjective with the infinitive is common in Greek. The infinitive in such a case is expegetical, and is added to denote the reference in which the quality expressed by the adjective is ascribed to the subject. Such an infinitive is more commonly active, than passive, but either form is admissible. This construction occurs in Latin only as an intentional Græcism.

591 τεταγών.] *Having taken hold of me.* This aorist participle occurs twice in Homer, here, and in xv. 23. No other part of the verb is found. Buttmann connects it etymologically with the imperative form τῆ.

θεσπεσίῳ.] θεσπέσιος, derived from θέσπις (i. e. θέ-εσπις, from θεός and εἰπεῖν), originally meant *spoken by a God*. The sense of εἰπεῖν is however lost in Homer, and θεσπέσιος with him stands = θεῖος, as here (*celestial*). In its most general sense it parts with the sense of θεός as well as εἰπεῖν, and means *very great* or *excellent*, expressing no notion that the object proceeds from

the Gods, even where in fact it is stated to do so. So, in II. 670 and in XVII. 118, θεσπέσιος πλοῦτος and θεσπέσιος φόβος are only *great wealth*, *a great and general terror*.

593 κάππεσον = κατέπεσον.] Similarly in 606, κακελοντες = κατακελοντες, XIX. 80, ὑββάλλειν = ὑποβάλλειν, &c. &c.

596. *And having smiled she received with her hand the cup from her son.*

597 ἐνδέξια.] *From left to right.* Buttmann thinks, further, that since religion and custom enjoined that this direction should be taken, and since it was consequently taken more readily, the person who took it appeared to be acting with *dexterity*, and that this idea should present itself to our minds here.

600 ποιπνύοντα.] The proper notion of ποιπνύειν is the general one of active exertion, XIV. 155. It is here *busying himself*, *bustling about*. It is frequently used of a person *serving* or *waiting on* another, but this meaning is not necessarily implied in it. It is said to be derived not from πονέω but by reduplication from πνέω, πέπνυμαι.

οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ ᾄδιδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο, 605
οἱ μὲν κακκείοντες ἔβαν' οἰκόνδε ἕκαστος,
ἦχι ἐκάστω δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος πόλησιν ἰδυίησι ππραπίδουσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἦι' Ὀλύμπιος ἀστεροπητῆς,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610
ἔνθα καθεῦδ' ἀναβὰς, παρὰ δὲ χρυσόθρονος Ἥρη.

604 ἀμειβόμεναι.] Either *singing in turn one after another*, carmine amœbeo, or *singing in turn* when Apollo ceased to play, or as Heyne prefers to take it, simply *singing in accompaniment* to Apollo's music.

606 κακκείοντες.] This form is desiderative, and gives therefore to

the present something of a future force, *wishing* or *purposing to lie down*.

610 ἔνθα.] = *where*; in next line it is demonstrative = *there*.

611 καθεῦδε.] Not *slept*, vid. II. 2, but *lay down to sleep*, agreeably to the force of the imperfect tense.

ΙΛΙΑΔΟΣ Β.

SUMMARY.

Zeus, mindful of his promise to Thetis that he would bring misfortune upon the Greeks, sends a dream to deceive Agamemnon, and induce him by an assurance of victory, to lead out all his forces to defeat (1—47). Agamemnon relates his dream at a council of the elder chiefs. An assembly of the whole people is then called (48—100). There Agamemnon, after dwelling on their sufferings and want of success, advises their return home, hoping perhaps that they would demand to be led out instantly to battle (101—141). They however prepare in earnest to leave Troy, but are stopped by Ulysses, who, at the instigation of Athene, persuades and shames the chiefs, and beats and reviles the common people into ceasing from their preparations for immediate departure (142—210). When the assembly has again met, Thersites rises and speaks against Agamemnon, but is set down and punished by Ulysses (211—277). Ulysses, Nestor, and Agamemnon then address the people, reminding them of the promises of Zeus, and inflaming their ardour for war (278—393). A sacrifice is offered; and the troops, drawn up in order by tribes, according to the advice of Nestor, are led out to battle (394—483). The book concludes with an enumeration first of the Greek (484—785), then of the Trojan forces, and allies (786—877).

Τ Η Σ Ι Λ Ι Α Δ Ο Σ

ΡΑΨΩΔΙΑ Β.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
 εἶδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
 ἀλλ' ὄγε μερμήριζε κατὰ φρένα ὡς Ἀχιλῆα
 τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον Ὀνειρον·
 καὶ μὴ φωνήσας ἔπεα πτερόεντα προσηύδα·
 “Βάσκ' ἴθι, οὔτε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
 ἔλθων ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω. 10
 θωρήξαι ἔ κέλευε κερηκομόωντας Ἀχαιοὺς

1 ἵπποκορυσταὶ] (ἵππος κορύσσω)
furnished with horses, i. e. with
 chariots, since the horses were not
 used for riding. *Knightly* or *chivalric*
 would be a good translation, except
 that the ideas which these words
 suggest carry us too far away from
 Greece and from the heroic age.

2 νήδυμος ὕπνος.] *Delicious sleep*.
 The word *νήδυμος* occurs, in Homer,
 always as an epithet of sleep. Butt-
 mann, who translates it as above,
 supposes the original form to have
 been *ἡδυμος*, digammated, = *ἡδύς*, and
 the *ν* to have been added, by an
 early error, to prevent the apparent
 hiatus in such passages as the one
 in the text. Certainly *ἔχε νήδυμος*
 is an easy corruption of *ἔχεν ἡδυμος*,
 like Chaucer's *atte nale* = *atten ale*.
 It is a strong argument in favour of
 this derivation that the adjective
ἡδυμος is found indisputably though
 not in Homer, yet in the Epic poets.

It belongs to the Cyclic period.
 Others translate *νήδυμος*, *deep*, de-
 riving it from *νη* and *δύω*, *δύνω sleep*
which one does not put off = *ἀνέκ-*
δυτος.

6 οὖλον Ὀνειρον.] *A pernicious*
dream. οὖλος is used by Homer in
 three distinct senses, 1st as the Ionic
 of ὅλος, *whole*, a form which does
 not itself occur in Homer (*Od.*
xxiv. 118). 2nd as here = ὀλέθριος
 from the root of ὀλλυμι. 3rd, *thick*,
matted, or, as some translate it,
curled, probably from εἰλεῖν (*Il.* x.
 134).

Some have understood it here in
 the first sense, *real* = *vivid*; but the
 second sense appears preferable. For
 the two kinds of dreams sent to
 men, the false and the true dreams,
 conf. *Od.* xix. 560—567.

10 ἀγορευέμεν.] The infinitive is
 here used = in force to an imperative.
 Conf. i. 20.

πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 "Ἡρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται."

15

"Ὡς φάτο, βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ υἱὲ εἰοικῶς,
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος Ὀνειρος

20

"Εὔδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.
 θωρήξαι σε κέλευσε καρηκομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 "Ἡρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδέ σε λήθη
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήῃ."

25

30

12 πανσυδίῃ.] *With all haste* (πᾶς σεύω). This adverb is, strictly, a dative case from a nominative not in use. Conf. note on I. 34.

13 ἀμφὶς.] *Diversely, in two ways*, i.e. they do not dissent among themselves.

16 τὸν μῦθον.] *That command.*

19 ἀμβρόσιος.] Vid. note on I. 529. Sleep, says Buttmann, is called *divine*, because it is regarded not as the work of man, but as the great gift of the Gods, VII. 482; it does not contain in itself that which is perishable, but is a supra-sensible supernatural influence, and thence in itself a celestial existence.

22 μιν,] in this and similar phrases is governed by προσεφώνεε,

not by εἰσάμενος. It is *him* not *himself*.

23. δαΐφρονος.] *Warlike* (δαΐς, φρήν). Δαΐφρων has also the sense of *prudent* (*δᾶω, δαΐναι, φρήν). These are, therefore, two different words; and it is to be remarked that the former is the one always used in the first twenty-three books of the Iliad; the latter always in the last book of the Iliad, and in the Odyssey; both of which have been believed to be the work of another and a later hand. Vid. II. xxiv. 325; Od. vi. 256, and particularly, xv. 356.

25 ἐπιτετράφαται.] Ionic for the unpronounceable ἐπιτέτραφνται=ἐπιτετραμμένοι εἰσι.

34. ἀνίῃ.] An Epic form for

Ὡς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
τὰ φρονέοντ' ἀνὰ θυμὸν ἅ ρ' οὐ τελέεσθαι ἔμελλον.
φῆ γὰρ ὅγ' αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ,
νήπιος, οὐδὲ τὰ ἤδη ἅ ῥα Ζεὺς μήδετο ἔργα·

θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40

ἔγρετο δ' ἐξ ὕπνου, θείη δέ μιν ἀμφέχυντ' ὀμφή.
ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον. 45
εἶλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

Ἦώς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λυγροφθόγγοισι κέλευσεν 50
κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς·
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.

Βουλὴν δὲ πρῶτον μεγαθύμων ἔζε γερόντων
Νεστορέη παρὰ νηὶ Πυλολυγενέος βασιλῆος·
τοὺς ὅγε συγκαλέσας πυκινὴν ἠρτύνετο βουλὴν 55

“Κλύετε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίω

ἀνῆ, 2nd aor. of ἀνίημι, *leave*, literally *to loosen* or *let go*, *to quit its hold upon*.

37 φῆ.] *He said* to himself, i. e. *he thought*.

41 θείη δέ μιν ἀμφέχυντ' ὀμφή.] *The divine voice was poured about him* or vibrated around him, i. e. *was still sounding in his ears*. Ὀμφή is always, in Homer, the voice of the gods, or the prophetic message conveyed by dreams or augury.

43 νηγάτεον.] *New*, literally *newly-made*, if we follow the common derivation from νέος and *γάω, γείνω, and suppose the word to have been originally *νεήγατος*, and thence, either by transposition of the ε, or by some

more complex change, to have assumed the form in the text.

49 ἐρέουσα.] (*About*) *to announce*, from εἶρω, fut. ἐρέω, ἐρῶ.

54. *By the ship of Nestor, Pylos-born monarch.* The construction at the close of this line is as if the line had commenced with the gen. Νέστορος, instead of its equivalent in meaning Νεστορέη. Conf. v. 741.

55 πυκινὴν βουλὴν.] *A wise counsel*. πυκινός, or πυκνός, is originally *close, compact*, hence used of any thing *well put together, cleverly contrived*.

57 ἀμβροσίην διὰ νύκτα.] Night is here called *divine*, because it proceeds, as day does, and as the courses of the years do, from the will of the

εἰδός τε μέγεθός τε φυήν τ' ἄγχιστα ἔφκει.
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ με πρὸς μῦθον ἔειπεν·

‘Εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο; 60

οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
ὃ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.

νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὃς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.

θωρήξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς 65

πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν

Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες

ἄθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται

ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν· ὥς ὁ μὲν εἰπὼν 70

ᾧχετ' ἀποπτάμενος, ἐμέ δὲ γλυκὺς ὕπνος ἀνῆκεν.

ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν νῆας Ἀχαιῶν.

πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,

καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·

ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.” 75

Ἥτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη

Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·

ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,

εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80

ψεύδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·

Gods, and not from man. Conf. line 134, and *Od.* xiv. 93. So, too, Milton:

And the third sacred morn began
to shine,

Dawning through Heaven.

Par. Lost, vi. 748.

59 καὶ με πρὸς μῦθον ἔειπεν = καὶ προσέειπέ με μῦθον.] For instances of this double accusative, vid. l. 156 and xxii. 329.

70 σῆσιν ἔχε φρεσίν.] Dative of the locus wherein Zeus' commands were to be retained.

72 θωρήξομεν = θωρήξωμεν.] Conf. i. 141, 142, &c. There is an obvious ellipse in the former part of

the line. *But come*, let us try if, &c.

73 ἥ θέμις ἐστὶ.] Which it is right for me to do, aliter ἥ θέμις ἐστὶ, as, &c., a change which leaves the meaning substantially the same.

75 ἐρητύειν.] *Restrain them, keep them back.* The infinitive is here = the imperative. Conf. i. 20.

81 νοσφιζοίμεθα μᾶλλον.] Either *should withdraw ourselves from him*, (i.e. *be inclined to dissent from*) the more for his telling it; or, taking μᾶλλον = μᾶλα, or μάλιστα, *we should be very ready to dissent from him.* This use of a comparative form without any definitely comparative

νῦν δ' ἶδεν ὅς μ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν νῆας Ἀχαιῶν."

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.
οἱ δ' ἐπανεστήσαν πεύθοντό τε ποιμένι λαῶν, 85
σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἦύτε ἔθνεα εἰσι μελισσάων ἀδινάων,
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
αἱ μὲν τ' ἔνθα ἄλις πεποτήαται, αἱ δέ τε ἔνθα· 90
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
ἰλαδὸν εἰς ἀγορὴν· μετὰ δὲ σφίσιν Ὅσσα δεδήει
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορὴ, ὑπὸ δὲ στεναχίζετο γαῖα 95
λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
κήρυκες βοόωντες ἐρήτυον, εἵποτ' αὐτῆς
σχολατ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
σπουδῇ δ' ἔξετο λαὸς, ἐρήτυθεν δὲ καθ' ἑδρας
παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἀνακτι,

meaning is not unfrequent. Conf. *ἐπασσύτερος*, *passim*, *θάσσον*, IV. 64, and, perhaps, *μελάντερος*, IV. 277.

82 *ὅς μ' ἄριστος — εὔχεται εἶναι.*] Vide note on I. 77.

87 *ἀδινάων.*] *Thickly swarming, numerous.* The original meaning of *ἀδινός* is *compact* or *close*: hence, as here, *numerous*. It is used of *prolonged* or, perhaps, *deep* lamentation, XVIII. 124, and of the *loud* voices of the Sirens. *Od.* XXIII. 326.

90 *ἄλις πεποτήαται.*] *Hover in swarms, or in numbers.* Ἀλις is akin to ἀλής = ἀθρόος.

93 Ὅσσα.] *Rumour*, here personified. Conf. XVIII. 535, for a good instance of this, a mode of thought, rather than a figure of speech, in Homer, with whom, in accordance with a law of early

thought, the distinction between persons, things, and attributes, is not always preserved. All alike are sometimes personified, and spoken of, in sober earnest, as possessing will and activity.

95 *τετρήχει.*] *Was in confusion*, a plp. form, referred to *ταράσσω*. The plp. is here used, as we frequently find it, in an imperfect sense.

97 *εἵποτ' αὐτῆς σχολατ'.*] The sequence of words is here somewhat irregular; we must supply the sense, *trying if they could ever get them to cease from shouting, and to listen &c.*

99 *σπουδῇ.*] *With difficulty*, as in V. 893.

101 *κάμε τεύχων = καμὼν ἐτευξεν.*] *Fashioned with labour.*

αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρείϊ, ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὅγ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα
 “ὦ φίλοι, ἥρως Δαναοὶ, θεράποντες Ἀρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρεῖη,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
 οὔτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἡδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 μὰψ οὔτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἀπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι

103 διακτόρῳ Ἀργειφόντῃ.] *To the Conductor, the slayer of Argus.* Διάκτορος is used by the early poets only as an attribute of Hermes. The common derivation is from διάγω, and the name is supposed to have been given to the God ἀπὸ τοῦ διάγειν τὰς ψυχὰς, from his conducting the souls of the dead to their place in the other world. This was his especial office, *Od.* xiv. 1 and seq. He appears also as a conductor or guide of Priam, *Il.* xiv. 334, &c. Of Ulysses, *Od.* x. 277 and seq.; and in Lucian, *Contempl.* i. Charon calls himself the συνδιάκτορος of Hermes. Buttmann's own view is that the word is a verbal substantive from διῶκω, a collateral form of διώκω, and used in a neuter sense, as διώκω sometimes was. It is synonymous, there, with διάκονος, though by the accident of its use it became a more honourable title. He would translate it *the runner*, i. e. messenger

of the Gods.

Argus was the hundred-eyed keeper of Io, slain by Hermes.

106 πολύαρνι.] *Rich in flocks.* Commonly assigned, as an irregular dative, to πολύαρνος.

107 Θυέστ'.] *a* is here elided. Θυέστα is the Æolic form of the nom. Θυέστης.

111 ἄτῃ.] Here, rather *curse*, than *infatuation*.

117. *Who is wont to crush or bring low the heads of many cities.* The aorist is here frequentative. According to the Scholiasts κάρηνα = ἀκροπόλεις: but more probably πολίων κάρηνα is merely = πόλεις, or rather a poetical expression better suited than πόλεις to the action of the verb.

119 γάρ] is probably here emphatic, and does not mean *for*. Conf. I. 123. If we translate it *for* we must take the words from line 115 as parenthetical.

ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.
 εἵπερ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεν ἄμφω,
 Τρῶας μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεύειν,
 πολλαὶ κεν δεκάδες δευόλατο οἰνοχόοιο.

125

τόσσον ἐγὼ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
 πολλέων ἐκ πολλίων ἐγγέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.

130

ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὗ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

135

140

Ὡς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,

124 ὄρκια.] ὄρκιον, like ὄρκος, means, in general, not *an oath* but *that by which the oath is sworn*, the *pledge* or *sign* of the oath. Conf. III. 245, where we find, in apposition to it, *ἄρνε δῶω καὶ οἶνον*. It is said to come from the same root as *ἔρκος*, and to mean, therefore, originally, that which holds a man as it were *within the limits* of his promise.

125 λέξασθαι.] *To choose for ourselves*. Vid. note on l. 435.

132 οἳ με μέγα πλάζουσι.] *Who perplex or baffle me very much*. Conf. I. 59.

134 Διὸς μεγάλου ἐνιαυτοί.] Vide note on line 57.

144 φῆ.] Sometimes written φῆ, *as* or *like*. The word occurs twice

in the Iliad, here (where the reading *ὥς* is however the more usual) and at XIV. 499, where there is no various reading. It occurs also in the Homeric hymns, if we admit a conjectural emendation of Hermann. *Hym. Merc.* 241. According to Buttmann, *ὥς* could not stand in the passage before us, for Homer never uses *ὥς* before a noun in the sense of *as*, except at the beginning of an entire sentence with the verb or participle expressed. Elsewhere he uses either *ὥς* after the noun, or *ὥστε*, or *ἥύτε* before it. There is one real exception to this rule, *Od.* xv. 478, but it is beyond doubt generally true. *Φῆ* is a word certainly found in later Epic Greek.

πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρός τε Νότος τε 145
ὥρορ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελάων.

ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχίεςσιν,
ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ
νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
ἄπτεσθαι νηῶν ἡδ' ἐλκέμεν εἰς ἄλα διαν,
οὔρους τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
οὔτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης,
καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιεν 160
Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.” 165

Ὡς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἑσταότ'· οὐδ' ὄγε νηὸς εὖσσέλμοιο μελαίνης 170
ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη

“Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,

148 ἐπὶ τ' ἡμύει ἀσταχίεςσιν.] *And it* (sc. τὸ βαθὺ λήϊον) *booms with its ears of corn.* For this use of the dative with the verb ἡμύω, conf. XIX. 405. It must be explained as a dative of that of which is accessory to the principal thought. Conf. IX. 541, XXIII. 8.

155 ὑπέρμορα,] οἱ ὑπέρμορον, con-

trary to destiny (ὑπέρ, μέρος). The force of ὑπέρ in this adverb is the same as at XVII. 327, &c.

157 ἀτρυτώνη.] *Unwearied*, a lengthened form of ἀτρυτος (ἀ, τρύω) as Ἀἰδωνεύς is of Ἀΐδης.

160 καὶ δέ... λίποιεν] = καταλίποιεν δέ.

φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες, 175
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."

Ὡς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν 185
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ὅντινα μὲν βασιλῆα καὶ ἑξοχὸν ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

"Δαιμόνι', οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 190
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἰδρυε λαούς.
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράεται, τάχα δ' ἴψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος·
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δὲ ἐμῇτιετα Ζεὺς."

Ὅν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ

"Δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
 οἷ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.

179 *μηδέ τ' ἐρώει.*] i.e. *μηδέ τε ἐρώει.* *And rest not, or tarry not;* another reading is *μηδ' ἔτ' ἐρώει.* For the meanings of *ἐρωεῖν*, vide note on I. 303.

186 *δέξατό οἱ.*] For a parallel construction, conf. xv. 87, Eurip. *Hec.* 535 (ref. to Dindorf's *Poetæ Scenici*, ed. 2nd). This dative is best explained as an instance of the *dativus commodi*=*received to please*

or *serve him.*

189 *δὲ*] here introduces the apodosis of the sentence. Conf. I. 58, &c. The *δὲ* corresponding to the *μὲν* of the line above occurs in l. 198.

ἐρητύσασκε, a frequentative form of the aorist, like *ὦδε δέ τις εἶπεσκεν*, IV. 81, and *thus men said.*

195 For this elliptical construction conf. I. 28.

201 *Οἱ σέο φέρτεροί εἰσι.*] *Who*

οὐ μέν πως πάντες βυσιλεύσομεν ἐνθάδ' Ἀχαιοί
οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
εἰς βασιλεὺς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω. 205
[σκήπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."

Ὡς ὅγε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
αὐτὶς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἠχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

Ἄλλοι μέν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·
Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,
ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
ἀλλ' ὅ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215
ἔμμεναι. αἷσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἦν, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμῳ
κυρτῷ, ἐπὶ στήθος συνόχωκότε· αὐτὰρ ὑπερθεν
φαξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.

are better men than thou art. The use of *φέρτερος*, explained as it is by what follows, shews how intimately connected was the idea of bodily strength with that of personal merit.

206. This line is probably to be omitted. *σφίσι* has nothing to which it can be referred. The sense is complete if we put a full stop at *ἀγκυλομήτεω*. We must then translate *ἔδωκε*, gives it, i.e. *the privilege of being king*.

212 *ἐκολῶα*.] This verb has the same root as the noun *κολῶς*, and must not any more than the noun be supposed *derived* from *κολοῖς*, a jackdaw. Conf. I. 575. There have been several ways suggested of joining the very perplexing clauses which follow. The best appears to be *ὅς ῥ' ἔπεα ἦδη φρεσὶν ἦσιν (=ὅς εἰπὼν ἠπίστατο, i.e. ὅς εἶπεν) ἄκοσμά τε πολλά τε, μὰψ ἀτὰρ οὐ κατὰ κόσμον, (ὥστε) ἐριζέμεναι βασιλεῦσιν*. The *ἀλλὰ* following takes up the *οὐ κατὰ κόσμον* of the line before, and we may supply again after it (*εἰπὼν ἠπίστατο*) *ὅ τι οἱ εἴσαιτο κ.τ.λ.*

216 *αἷσχιστος*.] The *ugliest* man. The Latin *turpis* is used in the same sense. Virgil, *Geor.* III. 52, IV. 395.

217 *φολκὸς ἦν*.] Probably, *crook-ed was he of limb*. The word *φολκὸς* occurs nowhere else, and its meaning and derivation are alike uncertain. It has been commonly explained *quasi φάολκος*, (from *τὰ φάη* and *ἐλκειν*) *squinting*, but such an epithet does not appear to join well with the words that follow, especially as the defects of Thersites' head are afterwards enumerated. Buttmann brings together several words slightly resembling *φολκὸς* in sound, and expressing, in some way or other, an idea of something *curved* or *twisted*. The sense he assigns is one that suits the passage.

218 *κυρτῷ*.] *Rounded*; elsewhere *convex*, opposed to *κοῖλος*, *concave*.

συνόχωκότε] from *συνοχῶ*, another form of *συνέχω*, *forced together*, *approaching one another*.

219 *φοξός*.] According to Buttmann, a shortened form of *φωξός*,

ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἢ δ' Ὀδυσῆϊ·
 τῷ γὰρ νεικέεσκε· τότε αὐτ' Ἀγαμέμνονι δίφῳ
 ὑξέα κεκληγῶς λέγ' ὀνείδεα. τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ.

“ Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπιμέμφεαι ἢ δὲ χατίζεις; 225
 πλείαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν,
 ἢ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχεαι; οὐ μὲν ἔοικεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκέμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοὶ, 235
 οἵκαδ' ἐπερ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῷμεν

from *φῶγειν*, to bake, and meaning something warped by being exposed to too strong a fire, and therefore somewhat pointed instead of being round. The meaning is certainly *pointed*. It has been elsewhere derived from *ὄξυς*, the *φ* being explained as a strong digamma. But *ὄξυς* does not take the digamma. Thersites is called universally by the commentators on this passage *ὄξυκέφαλος*; and we have further the word *φοξίχειλος* applied to cups *tapering towards the top*. This sense of *φοξός* fits the passage before us exceedingly well.

ψεδνή δ' ἐπενήνοθε λάχνη.] *And there grew thin downy hair upon it.* We find the form *ἐνήνοθε* compounded with *ἐπι*, and with *κατά*, and used, in either case, in the same sense as here. It must be distinguished from *ἀνήνοθε*, xi. 366, the meaning and (probably) the derivation of which are different. Vide Buttmann, *Lexil.* sub voc. *ἀνήνοθεν*. There is no other tense of the verb

in use.

225 *τέο*.] Genitive of the cause of blame, conf. i. 65. *τέο* = *τοῦ*, *τίνος*, genitive of *τίς*.

233 *ἀπονόσφι*.] Here an adverb *apart*. We find it elsewhere as a preposition, and, generally, following its case, i. 541.

234 *κακῶν ἐπιβασκέμεν υἱας Ἀχαιῶν*.] *To lead the sons of the Achæans into troubles.* For a parallel construction, vide viii. 285.

235 *πέπονες*.] *πέπων* is used properly of fruit cooked (*πέσσω*) by the sun, *ripe*: hence, metaphorically, of persons *soft, tender*. The context shews that it is here intended in a bad sense, that Thersites meant to say that the Greeks were *too tender* to Agamemnon, and *πέπονες* accordingly here, and here only, stands as a term of reproach. It is frequent, both in the singular and plural, as a title of familiar address, nearly = *my friend* or, better, = the French, *mon cher*.

αὐτῷ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται
 ἢ ῥά τί οἱ χήμεῖς προσαμύνομεν, ἢ καὶ οὐκί·
 ἔς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."

Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ. 245

"Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητῆς,
 ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χερείοτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἢ κακῶς νοστήσομεν νῆες Ἀχαιῶν.

[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]

ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τάτ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω

237 πεσσέμεν.] Lit. to *ripen* or *digest*, here metaphorically, like our own *to ruminate upon*, or Shakespeare's "Chewing the cud of sweet and bitter fancy."

238 οἱ χήμεῖς.] *Whether in sooth we too are some aid to him, or whether we are not.*

246 ἀκριτόμυθε.] *Reckless babbler*, lit. one who uses *no discernment in his speech*.

248 χερείοτερον.] This is an Epic comparative, perhaps from a positive

χέρειος=χέρης. χερείων is the form commonly used in Homer=χείρων.

249 ὑπό.] With the accusative, expressing movement to take up a position under.

250 βασιλῆας ἀνὰ στόμ' ἔχων.] *Having kings on thy tongue*, i.e. speaking of kings. Like Horace's *Reges atque tetrarchas*—*loquens*. *Sat.* I. 3, 12.

261 φλα.] Here clearly used=the possessive pronoun. *Vid.* I. 569.

πεπληγὼς ἀγορήθεν ἀεικέσσι πληγῇσιν.”

“Ὡς ἄρ’ ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
πλήξεν· ὁ δ’ ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.

σμῶδιξ δ’ αἱματόεσσα μεταφρένου ἐξυπανέστη
σκήπτρου ὑπο χρυσεύου· ὁ δ’ ἄρ’ ἔζετο τάρβησέν τε,
ἀλγήσας δ’, ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
οἱ δὲ, καὶ ἀχνύμενοί περ, ἐπ’ αὐτῷ ἠδὺν γέλασσαν, 270
ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον.

“ὦ πόποι, ἦ δὴ μυρί’ Ὀδυσσεὺς ἐσθλὰ ἔοργεν
βουλὰς τ’ ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
νῦν δὲ τόδε μέγ’ ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ’ ἀγοράων. 275
οὐ θήν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγήνωρ
νικελεῖν βασιλῆας ὀνειδείους ἐπέεσσιν.”

“Ὡς φάσαν ἡ πληθὺς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
ἔστη σκήπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
ὥς ἅμα θ’ οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσάτα βουλήν—
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν.

“Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
ἐνθάδ’ ἔτι στείχοντες ἀπ’ Ἀργεος ἵπποβότοιο,
Ἴλιον ἐκπέρσαντ’ εὐτείχεον ἀπονέεσθαι.
ὥστε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες
ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.

269 ἀχρεῖον ἰδὼν.] *With a helpless, foolish look.* ἀχρεῖον is adverbial here as also in *Od.* XVIII. 163.

275 ἐπεσβόλον.] *Reviler*, i.e. *ἐπεὰ βάλλων*, *flinging words about*; or perhaps, *ἐπεσι βάλλων*, *shooting, assailing, with words.*

285. *To make thee of least account among all*, &c. This dative may be explained as a dative of place, conf. I. 516.

291. It is not easy to fix the precise place of this line in the order of ideas. It is explained by Heyne (following Eustathius), *Well, I allow our toil is such that a man may fairly be disgusted with it, and (wish to) return home.* Ulysses then goes on to draw out this idea by shewing that one who had endured much less than they had was liable to the same feeling; and he so puts himself as it,

καὶ γάρ τις θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάᾳ σὺν νηϊ πολυζύγῳ, ὄνπερ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς· 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μένατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἢ ἔτεον Κάλχας μαντεύεται, ἢ καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσὶν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζὰ τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινὸς,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοὶ, νήπια τέκνα,
 ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 ἐνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·

were in harmony with his hearers, telling them that he can understand and allow for their natural impatience. It will not be then until l. 297, 8, that the contrary idea is suggested to the multitude—the disgrace of staying so long and then returning empty-handed. Line 291 has also been explained as parenthetical,—an explanation which admits a more natural translation of the line itself, but does not so well suit the order of ideas.

294 εἰλέωσιν.] *Keep back, hold a prisoner*; literally, *shut up* in the place where he is. Conf. I. 409.

302 This line has been interpreted by supposing οὓς governed by ἔβαν, (as in Aristoph. *Clouds*, 30); φέρου-

σαι is then added epexegetically. Others take ἔβαν φέρουσαι = ἔφερον, a view strongly confirmed by IX. 107. Κῆρες θανάτοιο = θάνατος εἰμαρμένος.

303 χθιζὰ τε καὶ πρῶϊζα.] *Yesterday and the day before* = lately, i.e. perhaps, in the course of the late pestilence; or perhaps the expression refers to a far more distant past—the whole time since the Greeks had met at Aulis, mentioned slightly, like Nestor's ἓνα καὶ δύο at l. 346. The words themselves are neuter plurals, used adverbially.

305 ἀμφί.] *On both sides*, i.e. *all about*, adverbial. Conf. IV. 330.

310 βωμοῦ ὑπαίξας.] *Having hurried from under the altar.*

μήτηρ δ' ἀμφεποτᾶτο ὄδυρομένη φίλα τέκνα·
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεὸς, ὅσπερ ἔφηνεν·
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἷον ἐτύχθη.
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσὶ λθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 'Τίπτ' ἄνεω ἐγένεσθε, κερηκομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὄψιτέλεστον, ὅου κλέος οὔ ποτ' ὀλεῖται.
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,

315

320

325

316 *ἐλελιξάμενος*.] *ἐλελιζω* is used properly of a quick tortuous motion, and should be so understood here. The snake would curl itself into rings before springing on the bird. *τὴν* will be governed by *λάβεν*.

318 *ἀρίζηλον*=*ἀρίδηλον*.] *Very conspicuous*. But the old reading, as we gather from the Scholia, was *ἀείζηλον* or *ἀτζήλον*, perhaps an early corruption, *metri gratiā*, of *ἀτδηλον*, explained as=*ἀφαντον*. This supplies a precise contrast to the *ὅσπερ ἔφηνεν* with which the line closes. It is certain that this was a reading in Cicero's time. He translates the passage, *de Divin.* II. 30.

Qui luci ediderat, genitor Saturnius, idem

Abdidit, et duro formavit tegmina saxo.

With regard to the quantity of the antepenultimate of *ἀτδηλος* we may remark that although we never find it long, and never find in Homer the form *ἀείδηλος*, yet we do find *ἀειδέλιος*, but to introduce this form into the text would be to make a conjectural emendation without any support of manuscript or tradition. The various readings of the passage we may regard as so many

different means employed to get rid of this difficulty of quantity.

321 *ὥς*.] Heyne reads here *ὡς*, *ihus*, and puts a full stop after *ἐκατόμβας*. With the reading in the text we must take the *δὲ* in the next line as merely introducing the apodosis. Conf. I. 137, 194, &c.

323 *ἄνεω*.] *In silence*, adv. This word has generally been written *ἄνεω* as if it were the nom. pl. of an adjective *ἄνεως*. It occurs seven times in Homer, six times of a plurality of persons, once, *Od.* XXII. 93, of a woman. Since therefore it is impossible to write *ἄνεω* in this last passage, Buttman argues that that the form should always be *ἄνεω*, there being a clearer proof of its being an adverb here than there is elsewhere of its being an adjective. The accident of its being used so frequently where a plural adjective would be admissible, supplies a natural explanation of the common reading as an error introduced, on theory, by the grammarians.

328 *τοσσαῦτ' ἔτεα*.] Acc. of duration of time. The dative in the next line is of the moment of time, which was to come in the course of the tenth year.

τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.

κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.

330

ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν."

Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἱαχον—ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν—
μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.

335

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ.

"ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.

ἤτῃ δὴ συνθεσῆαι τε καὶ ὄρκια βήσεται ἡμῖν;

ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν,

340

σπονδαί τ' ἀκρήτοι καὶ δεξιαί, ἧς ἐπέπιθμεν·

αὐτῶς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος

εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν

ἄρχε· Ἀργείοισι κατὰ κρατερὰς ὑσμίνας,

345

τούσδε δ' ἕα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν

νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—

πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο

γνώμεναι εἴτε ψεῦδος ὑπόσχεσις, ἢ καὶ οὐκί.

φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα

350

ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον

Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,

ἀστράπτων ἐπιδέξι', ἐνάσιμα σήματα φαίνων.

341 σπονδαί τ' ἀκρήτοι.] *And the untempered libations, i.e. libations of pure wine, ἀκρητος from a neg. and κεράννυμι.*

ἐπέπιθμεν.] Contraction for ἐπεποίθειμεν, 2nd plp. of ποίθω. The use of the plp. in a sense which we cannot distinguish from the imperfect is very common in Homer.

346. The only difficulty in these lines will disappear, if we bracket off *ἄνυσις δ' οὐκ ἔσσεται αὐτῶν* as a merely interjectional remark, having nothing to do with the construction of the rest of the sentence, and bear

in mind in 348 the frequent use of *πρὶν* in both the antecedent and consequent clause. Conf. I. 97, 98.

ἓνα καὶ δύο.] Added merely by way of disparagement.

347 ἄνυσις δ' οὐκ ἔσσεται αὐτῶν.] *And no success shall be theirs, i.e. they shall attain nothing of what they purpose.*

353 ἀστράπτων, φαίνων.] We should here expect the accusative, and can explain the nominative only as an instance of loose grammatical structure not uncommon in Homer. Heyne compares VI. 510, 511.

τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς εὖσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ, ἄναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλῳ 360
 οὔτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
 κρὶν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεαι δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 "Ἥ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν. 370
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλόνι,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·

355 *τινα.*] *Each one.* Conf. 382—384, and 388, &c.

356 Ἑλένης ὀρμήματά τε στοναχάς τε.] And has taken vengeance for *the rans* or *anguish and groans of Helen*. This line is repeated at 590, and nowhere else in Homer does the word ὀρμήματα occur. It has been interpreted by some as referring not to Helen but to the Greeks, *our anguish and groans about Helen*. And again *the setting out*, i.e. *the voyage of Helen*, and *the rape of Helen*. The objection to the first interpretation given is that Helen's departure was voluntary, *Il.* III. 170, *Od.* IV. 261, &c., and could not therefore have been properly described as a misery to her, calling for vengeance for her sake from the Greeks; and further, even if it were not so, that the motive proposed by Nestor is a most insufficient one to stimulate the Greeks to action, however well it may suit

the context in the second passage. To the first of these objections it may be replied that both the passages cited to prove the voluntariness of Helen's departure, contain proofs too of her subsequent miseries; and to the second that Helen had been wooed by fifty Grecian princes, that she was (to quote Buttmann's words) "in Grecian story, the beloved, the mistress, of all Greece." The motive of vengeance for her wrongs, so considered, appears to be amply adequate.

362 φύλα.] *Tribes* or *clans*, *φρήτρας*, *families* or rather *houses*, since the English word *family* expresses too narrow a meaning.

366 κατὰ σφέας.] *Vid.* I. 271.

367 θεσπεσίῃ.] Used adverbially = *θεία μοίρα* or *θεία βουλῇ*. For the word itself *vid.* note on I. 591.

370 ἀγορῇ.] *In discourse.* Dative of the instrument whereby Nestor excelled.

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
 χερσὶν ὑφ' ἡμετέρησιν ἀλούσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίλοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν.
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ. 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιὸν,
 εἰ μὴ νῦξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·
 ἰδρώσει δέ τευ ἵππος εὖξοον ἄρμα τιταίνων. 390
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάξειν παρὰ κηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἔσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς."
 "Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἱαχον, ὥς ὅτε κῦμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν 395
 προβλῆτι σκοπέλῳ· τὸν δ' οὐποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.

379 ἔς γε μίαν.] sc. βουλήν.

385 κρινώμεθα.] That we may distinguish ourselves, prove our worth, or, according to Wolf, may separate ourselves from one another; i. e. may contend.

387 διακρινέει.] Shall separate, i. e. part.

392 οὐ οἱ ἔπειτα ἄρκιον ἔσσεῖται.] He shall then have no assurance of escaping, i. e. he shall not then escape. It is probable that ἄρκιος, from the original idea *able and willing to help* (ἀρκεῖν, vid. l. 873), acquired the further meaning *that on*

which one can rely for help, and thence the more general meaning *that which may be confidently expected whether good or bad; that which is certain*. Such a sense is well suited to the passage before us, and still more to x. 303, and xv. 502. In the later poets, the word means only *able* or *sufficient*.

397 παντοίων ἀνέμων.] This genitive appears to stand absolutely, and to express either that by the influence of which the waves rose, *causal genitive*; or during the continuance of which, *genitive of time*.

ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλω ἔρεζε θεῶν αἰειγενετάων, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πῖονα πενταέτηρον ὑπερμενείῃ Κρονίωνι,
 κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοήν ἀγαθὸς Μενέλαος·
 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων.
 “Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαῖξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
 πρηνέες ἐν κούρησιν ὁδὰξ λαζοίατο γαῖαν.”
 “Ὡς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκραλaine Κρονίων,
 ἀλλ' ὄγε δέκτο μὲν ἰρὰ, πόνον δ' ἀμέγαρτον ὄφελλεν. 420

καύματος, v. 865, is an exact parallel. Conf. also xi. 305. νέφεα Νότιο.

409 ἦδεε ἀδελφεόν.] *He knew about his brother.* Conf. i. 536.

415 πρῆσαι πυρὸς δηϊοιο.] *To burn with hostile fire.* For πρῆθω conf. i. 481. It is best to consider the genitive in this line as *causal*; for just as verbs of hearing, smelling, &c., are followed by a genitive which must be explained as of that which is the cause of the sensation, so here, in a more complex sentence, a similar genitive is introduced; and in this way the inanimate cause is personified and spoken of as a source of the action implied by the verb; whereas a dative (*dativus instru-*

menti) would imply rather that it was a passive tool in the hands of another, and not exercising as it were a force and energy of its own. The use of such a genitive is chiefly poetical.

416 χιτῶνα.] *Shirt of mail.* Vide v. 113.

420 ἀμέγαρτον.] *Unenviable, wretched*, from a negative and μεγαίρω *to look on a thing as great*, and hence *to look on it as too great, to envy it*. The verbal in *τος* expresses, properly, that which is *fit to be* an object of the verb from which the verbal is derived, (just as the verbal in *τέος* expresses that which *ought to be* such an object) so that ἀμέγαρτος means that which is not fit to be an

αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον, 425
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ἰβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔλσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.
 "Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δὴθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435

object of the verb *μεγαίρω*, that which is no subject for envy,—in other words, *unenveniable*, *wretched*.

421. These lines are nearly the same as those at I. 458. The only addition here is in 426, but the process is identical with that described above.

435 *μηκέτι νῦν δὴθ' αὖθι λεγώμεθα*.] There is great difficulty both in the reading and the translation of this passage. *Λέγειν* has, in the Epic poets, three possible senses: 1, *to say*, probably subsequent to, and derived from, 2, *to choose, collect, or count over*: 3, *to lay to rest*, but in this last sense, it is never used in any but the aorist tenses. It has been interpreted, in the passage before us, in all three senses. The present text has been adopted on the authority of Aristarchus who explains it in sense 2. *Let us not now remain yet a long time assembled here*. Others, feeling that this could not be the sense of the passage, have explained it in the third sense. *Let us not sit still*, i. e. *remain inactive*, but *λέγειν* in the present is never so used elsewhere, and indeed the forms which

are so used *ἔλεξε, ἐλέξατο, ἐλεκτο*, have been plausibly referred to a separate root **λεχω*. This then leaves us only the first sense of *λέγω*, *let us not now be talking here long*, an absolute use of the verb, with no accusative expressed, for which, in this sense, there is no parallel in Homer. Now there are four passages very nearly resembling the one before us, XIII. 292, XX. 244, *Od.* III. 240 and XIII. 296, in all of which the accusative *ταῦτα* is expressed; and a traditional reading of this passage is *μηκέτι νῦν ταῦτα λεγώμεθα*, altered for the metre, into *μηκέτι δὴ νῦν ταῦτα λεγώμεθα*, and probably turned by Aristarchus into *μηκέτι νῦν δὴ ταῦτα κ.τ.λ.*, so as to bring the words *δὴ ταῦτα* together, and allow of their easy change into *δὴθ' αὖθι*. Buttmann considers *μηκέτι δὴ νῦν ταῦτα* the correct reading. With the text as it stands we have no resource but to translate *λεγώμεθα continue talking*. The four quasi-parallel passages quoted above seem to put it beyond a doubt that this must be the sense intended here.

ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα." 440

Ὡς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 αὐτίκα κηρύκεσσι λυγυφθόγγοισι κέλευσεν
 κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον ἀγήρων ἀθανάτην τε
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 πάντες εὐπλεκέες, ἑκατόμβοιος δὲ ἕκαστος.
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῳ
 καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

Ἦύτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγῇ,
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἰγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,

450 παιφάσσουσα.] A strengthened form of φαίνω, *glaring wildly*, or *rushing wildly about*. Conf. v. 803.

451 ἐν δὲ...καρδίῃ.] It is not uncommon to find, as here, in Homer, two substantives following one another, and governed in the same manner, the latter of which adds to and renders more explicit the sense of the former. The general word ἐκάστῳ, is explained, as it were, by the following καρδίῃ, which expresses with greater precision a statement which has been already made. Conf. line 144, 145, I. 24, 236, 237. v. 746, 747.

455 αἰδηλον.] *Destroying, consuming*, from a neg. and ἰδεῖν, literally *making invisible*, hence *destroying*. In Homer it is used always in this active sense, the passive sense *invisible* occurs only in later poets.

ἄσπετον,] i. e. ἀέσπετον, from a neg. and εἰπεῖν, *unutterable*; hence, as here, *unspeakably*, (i. e. *very*) *great*.

459] Τῶν δέ.] These words like the τοὺς δέ in line 474 stand without any grammatical connection with what follows. They prepare for and are taken up by the ὥς τῶν κ.τ.λ. in 464.

χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
 κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν,
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων
 ἐς πεδλίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλὰ,
 αἶτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
 τόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μυγέωσιν, 475
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 ὑσμίνηνδ' ἰέναι, μετὰ δέ κρείων Ἀγαμέμνων,
 ἕμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι—
 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485

461 Ἀσίῳ ἐν λειμῶνι.] *In the Asian mead.* This is the name of a marshy tract in Lydia, on the banks of the Cayster, vid. Virg. *Geor.* I. 383. Another reading is Ἀσίῳ = Ἀσίῳ, genitive of Ἀσίας, the name of an ancient eponymous hero. The word has been sometimes taken as an adjective from ἄσις *slime*, but the quantity of the antepenultimate is against this.

463 προκαθιζόντων.] *As they settle down one in front of the others,* an exact description of the manner

in which wild fowl, when undisturbed, move on, not in a body altogether, but some few flying on from the main flock which is at rest, and settling in front of the others, and themselves passed in turn by others who settle still further on.

469 ἀδινάων.] *Thickly swarming.* Vid. note on line 87.

471 ὅτε τε γλάγος ἄγγεα δεύει.] *And when the milk wets the pails,* γλάγος = γάλα.

477 μετὰ δέ.] *And among them,* adverbial.

ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
 οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν.
 Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
 οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν εἶχον ἠδ' Ὑλην καὶ Πετεῶνα, 500
 Ὠκαλέην Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
 Κώπας Εὐτρησιω τε πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλάρτον,
 οἳ τε Πλάταιαν ἔχον ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενον πτολίεθρον, 505
 Ὀγχηστόν θ' ἱερὺν, Ποσιδήϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν
 Νίσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατῶσαν.
 τῶν μὲν πεντήκοντα νέες κίον ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειόν,
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρῃος,
 οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζειίδαο,
 παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβᾶσα,
 Ἄρῃι κρατερῶ· ὃ δέ οἱ παρελέξατο λάθρη· 515
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

486 κλέος οἶον.] *The fame alone.*

488 πληθύν.] *The multitude*, i. e. of the chiefs and the common soldiers also.

μυθήσομαι,] subjunctive = μυθήσωμαι, as we see from the mood and

tense of ὀνομήνω which is coupled with it. Conf. I. 141.

508 ἐσχατῶσαν.] *Lying on the borders, or coast.* Anthedon is on the seashore, opposite Eubœa,

Αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 υἷες Ἰφίτου μεγαθύμου Ναυβολίδαο,
 οἱ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσαν
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήη, 520
 οἳ τ' Ἀνεμώρειαν καὶ Ἰάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Λίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 οἱ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες, 525
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἡγεμόνευεν Οἰλῆος ταχὺς Αἴας,
 μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530
 οἱ Κῦνόν τ' ἐνέμοντ' Ὀπρέντά τε Καλλιάρων τε
 Βῆσσάν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινὰς
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

Οἱ δ' Εὐβοίαν ἔχον μένεα πνέοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν
 Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺν πτολίεθρον,
 οἳ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάασκον·
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἀρης, 540
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοὶ, ὅπιθεν κομόωντες,

530 ἐκέκαστο. *He excelled*, plp. from *καίνομαι*. The construction of this word varies much. It is used as here, with an accusative of the person excelled, and a dative of the thing in which the subject of the verb excels. Again, instead of the dative we find sometimes an infinitive mood. Cf. *Od.* II. 158. Sometimes the accusative of the person is omitted, as in *Il.* IV. 339, where *κεκασμένος* = *excellent in*.

535 πέρην] i.e. on the opposite coast to Eubœa.

542 Ἀβαντες θοοί.] *The keen Abantes*. We have found *θοός* hitherto only in its most obvious and usual sense, as an epithet of ships = *swift*. But this does not suit every passage in Homer. In V. 571, and XVI. 494, we have *θοός* implying not only bodily swiftness but promptness of resolution; V. 536 may be regarded, therefore, as an instance of a transitional sense of the adjective. Its most obscure use is as an epithet of night, as at *Il.* X. 394, XII. 463, &c. In such passages it has been ex-

αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν
θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσιν·

τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 545

Οἱ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη
θρέψε Διὸς θυγάτηρ—τέκε δὲ ζεῖδωρος ἄρουρα—
καδ' ἐν Ἀθήνῃς εἶσεν, ἐφ' ἐνὶ πύλῳ νηῶ·

ἔνθα δέ μιν ταύροισι καὶ ἀρνείοις ἰλάονται 550

κούροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.

τῷ δ' οὐπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ

κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας—

Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν— 555

τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἔποντο.

Αἶας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.

[στῆσε δ' ἄγων ἔν' Ἀθηναίων ἴσταντο φάλαγγες.]

Οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560

Τροιζῆν' Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,

οἳ τ' ἔχον Αἰγίναν Μάσητά τε κούροι Ἀχαιῶν,

τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης

καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·

τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φᾶς, 565

plained as *swiftly approaching*, or again *appearing to pass swiftly*, since it passes while men sleep. Others, deriving it from the same root as *θεός*, have translated it *divine*. Buttmann translates it *the quick and fearful night*, supposing the word to imply not only the rapidity with which night comes on, but the terrors and dangers by which it is accompanied. *Formidable* is almost synonymous with *keen* or *brave*, when *θεός* is an epithet of e. g. Ares. The Greeks, no doubt, regarded night as a thing gloomy and terrible (Vid. *Il.* I. 47; *Od.* XI, 19, &c.) For them it had no charm. Their healthy, buoyant, naturalistic temperament

derived its chief moral impressions about nature from the relation of external objects to the most obvious physical pleasures and pains of men. It had nothing in common with the modern spirit, which can find a pleasure in the subdued and mournful, and has therefore idealized night and gloom, in the same way as it has death and suffering.

557. This, and the next line, are said to have been inserted by Solon, to favour the claim of the Athenians against the Æginetans for the possession of the island of Salamis.

560 *βαθὺν κατὰ κόλπον ἐχούσας.*]
Which encircle the deep gulf.

Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος,
 συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
 τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.

Οἱ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,
 ἀφνειὸν τε Κόρινθον εὐκτιμένας τε Κλεωνάς, 570
 Ὀρνειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν
 καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
 οἳ θ' Ὑπερησίων τε καὶ αἰπεινὴν Γονόεσσαν
 Πελλήνην τ' εἶχον, ἣδ' Αἴγιον ἀμφενέμοντο
 Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης. ἅμα τῷγε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
 οὔνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
 Φᾶρὶν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειαὶς ἐρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἑλος τ', ἔφαλον πτολίεθρον,
 οἳ τε Λάαν εἶχον ἣδ' Οἴτυλον ἀμφενέμοντο, 585
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθῶς,
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ .
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν
 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ εὐκτιτον Αἶπυ,

576 τῶν ἑκατὸν νηῶν.] *A hundred ships of whom*: τῶν is relative.

578 νώροπα χαλκόν.] *His dazzling armour*. νώροψ is said to be derived from νῆ and ὀράω, therefore *too bright to look upon, dazzling*.

581 Λακεδαίμονα κητώεσσαν.] *Lacedæmon having many chasms*, Lacedæmon is here the whole country; the name of the town, Σπάρτη, occurs in the next line. The adjective κητώεσσαν is perhaps best de-

rived from the verb χάω, χάσκω, whence κείζω to cleave. From the same root comes καιάδας a *pit* or *chasm*. It has been explained, also, to mean *abounding in huge monsters*, and also *huge*, being derived from κῆτος by those who so interpret it. For the kindred form μεγακήτης, vid. VIII. 222.

590 Ἑλένης ὀρμήματά.] Vid. note on line 356.

καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον—ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
Οἶχαλήθην ἰόντα παρ' Εὐρύτου Οἶχαλιῆος·
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἵπερ ἂν αὐταὶ
Μοῦσαι ἀελδοίεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν— 600
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
τῷ δ' ἐνευήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπὺ,
Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχηταί,
οἱ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
Ῥίπην τε Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν,
Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
τῶν ἦρχ' Ἀγκαίιο πάϊς, κρείων Ἀγαπήνωρ,
ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἑκάστη 610
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας εὖσσέλμους περάαν ἐπὶ οἶνοπα πόντον,
Ἀτρεΐδης, ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλει.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615
ὕσσον ἐφ' Ὑρμίνην καὶ Μύρσιнос ἐσχατόωσα
πέτρην τ' Ὀλυνίην καὶ Ἀλείσιον ἐντὸς ἑέργει,
τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἑκάστῳ
νῆες ἔποντο· θοαὶ, πολέες δ' ἔμβαινον Ἐπειοί.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
υἱὲς δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθένης Αὐγηϊάδαο ἀνακτος.

597 στεῦτο γάρ.] *For he asserted,* στεῦμαι, connected with *στᾶω, ἵστημι is literally *to stand on the spot*; it usually means *to give signs by attitude of intending to do some-*

thing, vide III. 83. Hence it means generally *to assert or promise*.

600 ἐκλέλαθον.] This aorist has here, as at xv. 60, the transitive sense *made him forget*.

Οἱ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων
 νήσων, αἱ ναίουσι πέραν ἁλός, Ἥλιδος ἄντα,
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
 Φυλείδης, ὃν τέκτε διίφιλος ἱππότης Φυλεὺς,
 ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
 οἳ τε Ζάκυνθον ἔχον ἡδ' οἳ Σάμον ἀμφενέμοντο,
 οἳ τ' ἠπειρον ἔχον ἡδ' ἀντιπέραι' ἐνέμοντο· 635
 τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
 τῷ δ' ἅμα νῆες ἔποντο δώδεκα μιλτοπάρηοι.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
 οἳ Πλευρῶν' ἐνέμοντο καὶ Ὀλεον ἡδὲ Πυλήνην
 Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσαν— 640
 οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν
 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος—
 τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
 οἳ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσαν,
 Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
 Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,
 ἄλλοι θ' οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
 τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν 650
 Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·
 τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἥϊς τε μέγας τε,

626 αἱ ναίουσι πέραν ἁλός.] *Which are situated beyond the sea.* Πέραν, as distinguished from πέρα, means *on the other side of an object close to which the speaker supposes himself standing*; πέρα means *beyond*, i.e. *nowhere on this side of an object from which the speaker is removed.*

πέρα is also, and most frequently used figuratively in such phrases as e.g. πέρα δίκης, *Æsch. Prom. Vinc.* 30. πέραν is not so used.

647 ἀργινόεντα.] *Gleaming white.* Lycastus is so called from the chalky hill on which it stood. The Scholiast explains it by λευκόγειον,

ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερῶχων,
οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
Λίνδον Ἰήλυσόν τε καὶ ἄργινόεντα Κάμειρον.

τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίη Ἡρακληεῖη,
τὴν ἄγεται ἔξ Ἐφύρης, ποταμοῦ ἀπὸ Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,
ἤδη γηράσκοντα Λικύμνιον, ὅζον Ἄρηος.
αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665
υἱέες υἱωνοί τε βίης Ἡρακληείης·

αὐτὰρ ἔγ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ὤκηθεν καταφυλαδὸν, ἥδ' ἐφίληθεν
ἐκ Διὸς, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἵσας,
Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,
τῶν αὖ Φεΐδιππὸς τε καὶ Ἀντίφος ἡγησάσθην,
Θεσσαλοῦ υἱε δύνω Ἡρακλείδαο ἀνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἳ τ' Ἄλουν οἳ τ' Ἀλόπην οἳ τε Τρηχῖν' ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,

654 ἀγερῶχων.] "*Proud*." This word is used in a good sense by Homer and Pindar, of generous pride and honour; by later writers in a bad sense *haughty, overbearing*. Its derivation is very doubtful. According to the Grammarians, it is

another form of γεράσχος, with a intensive.

662 αὐτίκα.] *Straightway, in a moment, hence by a sudden blow*. For the cause of exile here mentioned conf. xiv. 480, &c.

Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
 ἀλλ' οὔγ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
 οὐ γὰρ ἔην ὅστις σφιν ἐπὶ στίχας ἡγήσαιο.
 κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 κούρης χωόμενος Βρισηίδος ἡὔκόμοιο,
 τὴν ἐκ Λυρινησοῦ ἐξείλετο πολλὰ μογήσας, 690
 Λυρινησσὸν διαπορθήσας καὶ τείχεα Θήβης,
 καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐρχεσιμώρους,
 υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·
 τῆς ὅγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
 Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρῶν ἡδὲ Πτελεὸν λεχεποίην,
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν
 ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὅζος Ἀρης,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκάσίγνητος μεγαθύμου Πρωτεσιλάου
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τε λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἔοντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,

689 κούρης χωόμενος Βρισηίδος.]
 Gen. of the cause of his anger, or, as
 in line 694, of his sorrow. Conf. I.
 65, 429.

699 ἔχεν κάτα γαῖα μέλαινα,]
 i.e. κάτεχε γαῖα μέλαινα, possessed
 or covered. The word is used in the
 same sense in III. 243.

700 ἀμφιδρυφῆς.] (ἀμφὶ and
 δρύπτω) torn on both sides or all
 round, i.e. with both her cheeks

lacerated for grief. Conf. XI. 393.

707 ὀπλότερος γενεῇ.] The younger
 by birth, said to be derived from
 ὄπλον, and to mean originally more
 fit to bear arms. Buttmann thinks
 that such a phrase as the one in the
 text and Χαρτῶν μίαν ὀπλοτεράων,
 XIV. 267, render this derivation ex-
 tremely improbable, and proposes,
 though doubtfully, the verb ἔπομαι
 as its root.

Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκὸν,
τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν,
Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
Ἄλκηστις, Πελλαιο θυγατρῶν εἶδος ἀρίστη.

715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων εὖ εἰδώς,
ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν
ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
ἔνθ' ὄγε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἄνακτος.
οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇι πτολιπόρθῳ.

720

725

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος,
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

730

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,
τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

735

Οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυπόλτης,
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς—
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια

740

719. Fifty men are here mentioned as forming the complement of Philoctetes' ships. In line 510 a hundred and twenty are said to have sailed in each ship of the Boeotians. As these are the only

numbers mentioned in the "Catalogue" of twelve hundred ships, Thucydides supposes them to be given as the two extremes. Vide Thucy. I. 10, sec 4.

ἡματι τῷ ὅτε φῆρας ἐτίσατο λαχυνήεντας,
 τοὺς δ' ἐκ Πηλίου ὥσε καὶ Αἰθίκεσσι πέλασσευ—
 οὐκ οἶος, ἅμα τῷγε Λεοντεὺς, ὅζος Ἄρηος,
 υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·

745

τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί,
 οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,

750

οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
 ὅς ῥ' ἐς Πηνειὸν προῖει καλλίρροον ὕδωρ,
 οὐδ' ὄγε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,

ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡϋτ' ἔλαιον·

ῥρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.

755

Μαγνήτων δ' ἦρχε Πρόθοος, Τευθρηδόνος υἱός,
 οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον

ναίεσκον· τῶν μὲν Πρόθοος θοδὸς ἡγεμόνευεν,

τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.

760

τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
 αὐτῶν ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,

τὰς Εὐμηλος ἔλαυνε ποδῶκεας ὀρνιθας ὥς,

ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐΐσας·

765

τὰς ἐν Πηρείῳ θρέψ' ἀργυρόταξος Ἀπόλλων,

ἅμφω θηλείας, φόβον Ἄρηος φορεούσας.

ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,

ἔφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,

ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα.

770

ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσιν ποντοπόροισιν

743 φῆρας.] Here, as at I. 268, Centaurs.

755 ῥρκου]=not the oath itself, but the object by which the oath is sworn.

765 ὄτριχας.] From ὄτριξ, i. e. oio—θριξ, a poetical form = ὁμόθριξ, with the same kind of hair. So too ἑτης = ὁμοῆτης, of the same age.

Οἶος is akin to, perhaps originally the same word with, εἷς, one.

σταφύλῃ ἐπὶ νῶτον ἐΐσας.] With their backs levelled by the plumb-line, i. e. equal in height as measured by a plumb-line on the back, σταφύλη (paroxytone) = the plummet in a level, hence the level itself. The dative is instrumental.

κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 τόξοισιν θ'. ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
 ἐν κλισίῃς. οἱ δ' ἀρχὸν ἀρηϊφίλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἴσαν ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραύνῳ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέϊ γαῖαν ἰμάσση
 εἰν' Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνέμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἷσατο δὲ φθογγὴν νύϊ Πριάμοιο Πολίτῃ,
 ὃς Τρώων σκοπὸς ἔζε, ποδωκείῃσι πεποιθὼς,
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν ἐεισαμένη μετέφη πόδας ὠκέα Ἴρις 795

“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,

774 ἰέντες.] Added epexegetically, *flinging them*.

776 λωτὸν.] This was the name of several kinds of plants. Here probably a kind of *clover* or *trefoil*, growing wild in the meadows about Troy.

781 Διὶ.] This dative is governed by ὑποστενάχιζει, repeated from ὑποστενάχιζε immediately before.

783 εἰν' Ἀρίμοις.] Either *in Arima*, a volcanic chain of Asia Minor, or *among the Arimi*, a people said to live in its neighbourhood.

785 διέπρησσον πεδίοιο.] *They*

accomplished their course over the plain, genitive of the *place in which* the action occurs. Conf. line 801, and v. 6.

796 ἄκριτοι.] *Confused, unarranged, uttered without judgment*. Hence, since those who use such language are apt to talk a great deal, *numerous, prolonged, incessant*. Φίλος is of course, here, the predicate. In the compound ἀκριτόφυλλον, l. 868, the original sense of ἀκριτος seems to have disappeared and the derived sense alone to subsist, with *very abundant leafage*, though it is sometimes taken = *with leaves so close as*

ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλῆστος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 λίην γὰρ φύλλοισιν εἰκότες ἢ ψαμάθοισιν
 ἔρχονται πεδίοιο μαχησόμενοι περὶ ἄστυ

800

Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει,
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."

805

Ὡς ἔφαθ', Ἐκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν,
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
 πᾶσαι δ' ὠτύνυντο πύλαι, ἐκ δ' ἔσσυτο λαὸς,
 πεζοὶ θ' ἵππηές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει.

810

Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,
 τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τίτε Τρῶές τε διέκριθεν ἡδ' ἐπίκουροι.

815

Τρῳσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἐκτωρ
 Πριαμίδης· ἅμα τῷγε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων· αὐτ' ἦρχεν εὖς παῖς Ἀγχίσαο,
 Αἰνεΐας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ,
 Ἰδῆς ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,
 οὐκ οἶος, ἅμα τῷγε δύω Ἀντήνορος υἱε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

820

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδῆς,
 ἀφνειοὶ, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
 Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,

825

to be undistinguishable. Anyhow, our own *countless* will be a pretty exact equivalent.

797 ἀλῆστος.] *Not to be turned aside, unavoidable*, from α and λιάζομαι. Vid. I. 349.

802 ὧδέ γε ῥέξαι.] The common reading puts a comma after ἐπιτέλλαι, and has ὧδέ δε ῥέξαι, i.e. and

thus do, inf. put for imperat. Conf. I. 20.

812 περιδρομος ἔνθα καὶ ἔνθα.] *That can be run round on this side and on that, i.e. detached, standing by itself.* The active sense of περιδρομος, *running round, encompassing*, is more common, but is clearly inadmissible here.

Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπὺ,
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830
υἱε δὺν Μέροπος Περκωσίου, ὃς περὶ πάντων
ἤδее μαντοσύνας, οὐδὲ οὐς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα. τῷ δέ οἱ οὔτι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο 835
καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,
τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,
Ἀσιος Ἑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἰθωνες μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον·
τῶς ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὅζος Ἀρης,
υἱε δὺν Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρως, 845
ὄσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἑέργει.

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητάων,
υἱὸς Τροιζήνοιο διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

837 ὄρχαμος ἀνδρῶν.] *Leader of men*, from ὄρχος *a row of trees*, so properly *the first in a row, or line*.

839 αἰθωνες.] Literally *burning*, here, probably, of colour, *bright bay*, or as some take it, *fiery*, i. e. *high-spirited*.

840 ἐγχεσιμῶρων.] *Spear-men*. We find the same termination here as in *ἰόμωρος*, *ὕλακίμωρος*, but no satisfactory explanation of it can be given. The last word cited is conclusive against its connexion with *μοίρα*, *fate*, or *μῶλος*, *the turmoil of war*; a third account connects it with *μωρός*, *a fool*, as though the words, meant *rushing on madly with the*

spear; *barking like fools*; i. e. *without object or incessantly*.

845 ἀγάρροος.] *Strongly flowing*. I subjoin the following extract from a note of Lord Byron on his verses "Written after swimming from Sesstos to Abydos." "The whole distance from the place where we started to our landing on the other side, including the length we were carried by the currents, was computed by those on board the frigate at upwards of four English miles, though the actual breadth is barely one. The rapidity of the current is such that no boat can row directly across."

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ
 ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
 οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
 ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
 Κρῶμνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
 τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
 ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
 ἐν ποταμῷ, ὅθι περ Τρώας κεραΐζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς
 τῆλ' ἐξ Ἀσκαυῆς· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μῆοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἠγησάσθην,
 υἱὲ Ταλαιμέneos, τῷ Γυγαίῃ τέκε λίμνη, 865
 οἳ καὶ Μήονας ἦγον ὑπὸ Τμῳλῷ γεγαῶτας.

Νάστης αὖ Καρῶν ἠγήσατο βαρβαροφώνων,
 οἳ Μίλητον ἔχον Φθειρῶν τ' ὄρος ἀκριτόφυλλον
 Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἠγησάσθην, 870
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν, ἥϋτε κούρη,
 νήπιος, οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον,

851 Πυλαιμένεος λάσιον κῆρ.] *The savage soul of Pylæmenes, i. e. Pylæmenes with savage soul.* Λάσιος is properly *hairy*, but as κῆρ is always used of the heart or soul, not of the external breast, we must translate the adjective here in its derived sense *savage*. For the entire phrase, by which a characteristic part, or even a part not specially characteristic, is put for the whole person, conf. βίη Πριαμοῖο, III. 105 and *passim*. Οἰδίπου κάρα, Soph. *C. T.* 40, *Ant.* 1, and *El.* 1164. ὦ ταυρόμορφον ὄμμα Κηφισοῦ = ὦ ταυρόμορφε Κηφισέ, Eur. *Ion*, 1261.

859 ἐρύσσατο.] *Kept away.* Vide note on I. 216.

872 χρυσόν.] *Ornaments of gold*, as the end of the line clearly implies.

873 ἐπήρκεσε.] *Warded off.* Buttmann conjectures *to be good*, and hence *to be good enough*, as the original meaning of the verb ἀρκέω. The dative of the person is a *dativus commodi*; and the accusative, which often, as here, follows it, is sufficiently explained as a collateral relation added afterwards = *to be good enough*, i. e. *to avail as against*, e. g. *death* or *ruin*. This accusative is always, as here, of some general abstract notion, not of a concrete object. The meaning and construction of the verb is on the whole

ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875
 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

identical with that of *χραιομέω*
 (Vid. I. 28), but *ἀρκέω* is sometimes
 used with a genitive governed by

ἀπὸ, in addition to the dative and
 accusative (XIII. 440), whereas *χραι-*
σμέω is not.

ΙΛΙΑΔΟΣ Γ.

SUMMARY.

Paris advances as the champion of the Trojans, but retreats when he sees Menelaus who comes on eagerly to attack him (1—37). He then undertakes to fight a single combat with Menelaus, the issue of which is to be held decisive of the results of the war (38—110). Both armies lay down their arms; sacrifices are prepared on both sides; Helen meanwhile tells to Priam and the elders the names of the Greek chieftains (111—244). A sacrifice is offered and a treaty made that Helen and her possessions are to belong to the side whose champion is victorious (245—325). Paris and Menelaus fight, but Paris, who is being overcome, is snatched away by Aphrodite and lodged safely in his own chamber (326—382). The Goddess compels Helen to visit him, she at first upbraids him for his cowardice, but is soon reconciled with him (383—448). Menelaus seeks in vain for Paris on the battle-field; and Agamemnon proclaims the victory as belonging to Menelaus, and demands the fulfilment of the treaty (449—461).

Τ Η Σ Ι Λ Ι Α Δ Ο Σ

ΡΑΨΩΙΔΙΑ Γ.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,
 ἥντε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
 αἴτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 κλαγγῇ ταίγε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5
 ἀνδράσι Πυγμαλοισι φόνον καὶ κῆρα φέρουσαι,
 ἥeriai δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·
 οἱ δ' ἄρ' ἴσαν συγῇ μένεα πνέοντες Ἀχαιοὶ,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
 ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
 τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὄρνυτ' ἀελλῆς
 ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.

2 κλαγγῇ τ' ἐνοπῇ τε.] Dative of the mode of the action. Conf. I. 8, and II. 99.

3 οὐρανόθι πρό.] *In front of heaven.* Οὐρανόθι may be taken as another form of the genitive of οὐρανος, so that the whole phrase = πρὸ οὐρανοῦ. Conf. VIII. 561, Ἰλιόθι πρό, though in both these instances the genitive is strictly one of place, and πρὸ is added for precision.

4 ἀθέσφατον.] *Excessive, immeasurable.* Θέσφατον itself always kept something of its original meaning, *spoken by God*, or, at least, *caused by God*. Ἀθέσφατον is explained in accordance with this meaning, by supposing the α not intensive, but

negative, so that its full sense is *such as not even a God would say*, and hence, *such as no language could tell* on account of its vastness or terrible-ness.

7 ἥeriai.] *In the morning.* The birds are supposed arriving in the night, and commencing their attack upon the Pygmies at day-break. For ἥerios conf. I. 497.

13 ἀελλῆς.] *Whirling, eddying.* Connected certainly with ἀελλα, a whirlwind, and that either with εἰλω, or, according to Buttmann, with εἰω and αἰῶλος.

14 διέπρησσον πεδίοιο.] Conf. II. 801.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες, 15
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι. 20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
 ἐρχόμενον προπάρειθεν ὀμίλου, μακρὰ βιβάντα,
 ὥστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 πεινάων· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν 25
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε. 30

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἄψ τ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς, 35
 ὥς αὐτίς καθ' ὄμιλον ἔδυ Τρώων ἀγερώχων
 δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
 τὸν δ' Ἐκτωρ νείκεσσευ ἰδὼν αἰσχροῖς ἐπέεσσιν

“ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτὰ,
 αἰθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
 ἢ οὔτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.

17 ὤμοισιν.] *Dative of place.*
 Conf. XVII. 473.

25. *For greedily he eats it up, even though swift hounds and vigorous youths are trying to drive him off.*

28 φάτο γὰρ τίσεσθαι ἀλείτην.]
For he said in his heart that he should avenge himself upon the sinner.

33 παλίνροσος.] *Darting back.*
 Cf. Virg. *Æn.* II. 379.

36 καθ' ὄμιλον ἔδυ] *καταδύναί τι*=to enter or plunge into the middle of, as at line 241. *Ἀναδύναί τι* or *τινος*=to leave or rise up from the middle of. Conf. I. 496, I. 359.

ἀγερώχων.] *Proud.* Conf. II. 654.

39 Δύσπαρι.] *Wretched or evil Paris.* So *Δυσόπαρις*, Eur. *Hec.* 945, and *Δυσελένη*, Eur. *Or.* 1388.

41 βουλοίμην] sc. *μᾶλλον*. Conf. I. 117.

ἢ που καυχάλοωσι κερηκομόωντες Ἀχαιοὶ
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα καλὸν
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45
 ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνῆγες
 ἐξ ἀπλής γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόληϊ τε παντὶ τε δήμῳ; 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνειας ἀρητῖφίλον Μενέλαον;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν·
 οὐκ ἂν τοι χραίσμη κίθαρις τὰ τε δῶρ' Ἀφροδίτης,
 ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κούρησιν μυγείης. 55
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἢ τέ κεν ἤδη
 λάϊνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας."

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
 "Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 αἶέ τοι κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής, 60
 ὅστ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοὶ ἐνὶ στήθεσσι νῶος ἀτάρβητος νόος ἐστίν.
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 ὅσσα κεν αὐτοὶ δώσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,

44 οὔνεκα καλὸν εἶδος ἔπ.] *Because thy form is beautiful, literally = because a beautiful form is upon thee. ἔπ. = ἔπεστι.*

47 ἐρήρας.] From ἄρω with intensive prefix. Conf. I. 572, 578. The compound in the text is referred to a noun, ἐρήρος, from which it is said to be irregularly inflected.

49 ἐξ ἀπλής γαίης.] Vid. note on I. 270.

56 ἢ τέ κεν ἤδη λάϊνον ἔσσο χιτῶνα.] *Thou wouldst certainly ere now have put on a cloak of stone, i. e. probably, thou wouldst have been*

stoned. Others take it as = *thou wouldst have been covered by a (tomb) stone, i. e. dead.*

61. *Which will pass through a beam if driven by a man, who with art is cutting out from it a ship's timber (subin. δορυ) and it enhances the man's force, i. e. the instrument assists his natural strength. For ἐρωή, vid. I. 303.*

66 ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.] *But no one could take them at will, i. e. his wish for them would not be enough unless the gods gave them to him.*

ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' εὖ μέσσω καὶ ἀρητίφιλον Μενέλαον
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὅππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα." 75
 "Ὡς ἔφαθ', "Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες,
 τῷ δ' ἐπετοξάζοντο καρηκομόωντες Ἀχαιοὶ,
 ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 "Ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος "Ἐκτωρ."
 "Ὡς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεώ τ' ἐγένοντο
 ἐσσυμένως. "Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν 85
 "Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

70 συμβάλετε.] *Bring us together* (to fight). συμβάλλω is used in the same sense, without μάχεσθαι expressed in XX. 55.

72 εὖ πάντα.] εὖ has here an intensifying force, *right all*.

73 τάμοντες.] For the ὄρκια were victims who were slain and sacrificed; but this original sense is subordinate, *having ratified*.

74 ναίοιτε.] It is difficult to determine whether a future or an imperative force should be given to this optative. There are several parallel passages equally uncertain. Conf. I. 257, IV. 18, VIII. 358, XXIII. 151. The use in Homer of a subjunctive (without ἄν) in a future sense is a strong argument in favour of such a use of the optative being admissible, conf. I. 262, VI. 459. Either is used certainly in a future sense with ἄν, and it would

seem therefore probable that either might be used in the same sense, without ἄν, since we know that one of them certainly can be.

78 μέσσου δουρὸς ἐλὼν.] *Having taken hold of the middle of his spear*. This genitive is *partitive*, and is commonly used in prose with most verbs of touching or taking hold of, since it is a part and not the whole object which is touched. Its use with λαμβάνειν is chiefly poetical. An accusative is often added of the whole object, a part of which is touched, conf. IV. 463; sometimes, as here, the accusative is omitted, conf. VIII. 371, XIII. 393, XVI. 486.

83 στεῦται.] *± Shews by his attitude that he wishes*, conf. note on II. 597.

86 κέκλυτέ μεν...μῦθον.] μεν is here the genitive of the cause of hearing; the accusative μῦθον is go-

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον 90
 οἴους ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ἑππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὅρκια πιστὰ τάμωμεν."

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος

"Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκὸν, ἑτέρην δὲ μέλαιναν,
 Γῇ τε καὶ Ἑλίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὅρκια τάμινῃ 105
 αὐτὸς, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσῃται.

verned directly by the verb, which is here active. When verbs of sense are followed as in line 97 by a genitive only, they must be considered as neuter verbs, and the genitive as a genitive of the cause of the sensation. Conf. II. 415.

95 ἀκὴν.] Vid. note on I. 34.

99 πέποσθε = πεπόνθατε.] Ye have suffered.

100 Ἀλεξάνδρου ἔνεκ' ἀρχῆς.] On account of the beginning (of strife) which Paris made. Conf. v. 63, XXII. 116.

101 τέτυκται.] Perf. pass. of τεύχω, to prepare. Some of the tenses of this verb (as the one before us) are identical in form with the tenses of τυγχάνω.

104 Γῇ. Ἑλίῳ. Διί.] Dativus commodi. Conf. I. 438.

106 ὑπερφίαλοι.] Overbearing. The word is used in general in a

decidedly bad sense, though its original force appears to be scarcely more than *exceeding in power*, hence of one who *thinks himself such, arrogant*. The derivation is very doubtful. Buttmann takes it by a dialectical change from *ὑπερφυής*. Others give *quasi ὑπερβλαλος* from *ὑπέρβιος*. Others, again, from *ὑπέρ* and *φιάλη*, a cup; *running over the brim of the cup* and so *excessive*. The derivation which makes it = *δ παραβαλῶν τοὺς διὰ φιαλῶν γενομένους ὅρκους* cannot be received. It is used by Heræ of Zeus, XV. 94, and it is used, too, implying no bad sense whatever, *Od.* XXI. 289, and it is impossible that a word with such an original meaning as that derivation would imply should so entirely drop its force and come to mean only *haughty* or *superior*.

αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡρέθονται·
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται." 110

Ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳεῖς τε,
ἐλπόμενοι παύσεσθαι οἷζυροῦ πολέμοιο.
καὶ ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοῖ,
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115

Ἐκτωρ δὲ προτὶ ἄστρῳ δύνω κήρυκας ἔπεμπε
καρπαλίμως ἄρνας τε φέρειν Πριάμῳ τε καλέσσαι,
αὐτὰρ ὁ Ταλθύβιον προτὶ κρείων Ἀγαμέμνων
νῆας ἐπὶ γλαφυρὰς ἰέναι, ἡδ' ἄρ' ἐκέλευεν
ρίσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ. 120

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,

108 ὀπλοτέρων.] Properly *younger*, used here without any comparative sense, *young*. Vid. II. 707, for explanation of the word.

109. *But those matters in which the old man is concerned (i. e. takes a part) he looks at with regard at once to the past and future, that they may turn out in the very best way for both parties.* This is Heyne's explanation; according to which the nominative to γένηται is τὰ πράγματα, implied in the preceding οἷς.

πρόσσω καὶ ὀπίσσω.] Vide note I. 343.

110 ὅχ' ἄριστα.] All that we can affirm certainly about ὅχα is that it is only an Homeric word, and that it always precedes and strengthens the superlative ἄριστος. It has been derived from ἔχω, and may be considered as bearing the same relation to ὅχυρος that the German *fast, very much*, does to *fest, firm*. This view seems to be confirmed by the Latin *valde, validus*, and the French *fort* in its two meanings of *very* and *strong*, which shew at least that the connexion supposed to exist between ὅχα and ὅχυρος is one

that readily suggests itself, and that the two notions are really and naturally akin. Conf. also ἔχευενκὲς, I. 51, for which we find the synonyme περιπευκὲς, XI. 845.

115 ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.] *And there was a little space around (each).* We must understand here that the Greeks and Trojans who were spectators of the combat, piled their arms, each man separately, on either side of the two combatants, and sat, then, each by his own arms, and at a little distance from one another, as the arms were. It is so interpreted by Buttmann, whose view of the passage is completely borne out by the express statement in l. 326. Another interpretation makes πλησίον ἀλλήλων refer to the two armies, and understands by the ἄρουρα the μεταίχμιον, or entire space between the two, left clear for the combat. ἀμφὶς is then translated *between*, of which sense there is no other instance.

122 γαλόῳ.] *Husband's sister.* εἰνατέρες (frequently joined with the word in the text, VI. 378) are *brothers' wives*.

τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινεν, 125
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων,
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρης παλαμάων.
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις
 “Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων·
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
 οἱ δὴ νῦν ἔσται σιγῇ—πόλεμος δὲ πέπαυται—
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται περὶ σείῳ·
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.”
 Ὡς εἰποῦσα θεὰ γλυκὴν ἥμερον ἔμβαλε θυμῷ
 ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων. 140
 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν
 ὠρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οἷη, ἅμα τῇγε καὶ ἀμφίπολοι δὺ' ἔποντο,
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιοὶ πύλαι ἦσαν. 145
 Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
 Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὄζον Ἄρης,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 εἶατο δημογέροντες ἐπὶ Σκαιοῖσι πύλῃσιν,
 γῆραι δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150

130 θέσκελα.] Properly *godlike*, hence, *wonderful*. The kindred form *θεοείκελος* retained its proper original meaning, standing, as it does, as an epithet of the greater heroes. The *σ* in *θέσκελος*, *θέσπις*, &c., belongs to the verb, not to the noun.

133 ὀλοοῖο λιλαιόμενοι πολέμοιο.] *Longing eagerly for destructive (or accursed) war*. Vide note on IV:

465. The genitive used with this class of verbs is *causal*.

134 πόλεμος δὲ πέπαυται.] These words are parenthetical.

146 οἱ δ' ἀμφὶ Πρίαμον.] *Those about Priam*, i. e. Priam and his attendants. Conf. II. 445. The phrase was retained in Attic Greek.

149 δημογέροντες.] *Elders of the people*.

ἐσθλοὶ, τεττλίγεσσιν ἐοικότες, οἷτε καθ' ὕλην
 δενδρέῳ ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον 155

“Οὐ νέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺς
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
 ἀλλὰ καὶ ὥς, τοίῃ περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
 μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.” 160

“Ὡς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ
 “Δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἔζευ ἐμεῖο,
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε—
 οὔτι μοι αἰτλή ἐσσί, θεοὶ νύ μοι αἰτιοί εἰσιν,
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν— 165
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅστις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὕς τε μέγας τε.
 ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
 καλὸν δ' οὔτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,
 οὐδ' οὔτω γεραρόν· βασιλῇ γὰρ ἀνδρὶ ἔοικεν.” 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν
 “Αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρὲ, δεινός τε·
 ὥς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
 υἱέϊ σῶ ἐπόμεν, θάλαμον γνωτοὺς τε λιποῦσα
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. 175

152 λειριόεσσαν.] *Delicate, slender.* Either from λείριον a lily, or from some root, possibly λειρός, from which λείριον is itself derived.

155 ἦκα.] *In a low voice.* There is no etymological connection between this word and ἀκήν or ἀκέων, although the passage before us might lead us to suppose there was. But ἦκα is not here used in its original sense. For that we must look to e. g. XX. 440, XXIII. 336, XXIV. 508, where we see that it means really *in a slight degree, a little*, and that it must have passed from this mean-

ing, *slightly*, to the cognate one *softly*. The passage in the text is the only one where its meaning approximates to that of ἀκήν. Buttmann takes it as the positive of ἥσων, ἥκιστος.

168 κεφαλῇ.] *With the head*, i. e. *in stature*, (not *by a head*,) dative of the instrument.

175 τηλυγέτην.] The adjective τηλύγετος has been generally held to be derived from τῆλε and γίγνομαι, and to mean either a child *born when his father is at a distance*, or *born when his parent is far advanced*

ἀλλὰ τὰ γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλᾶς·
 οὗτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
 ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἵποτ' ἔην γε." 180

Ὡς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε
 “ὦ μάκαρ Ἀτρεΐδη, μοιρηγενὲς, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσιν,
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους, 185

in years, τῆλε being in the latter case understood of time, (not of locality,) a sense of it for which there is no authority. Again, it has been derived from] θάλλω, τέθηλα, and γίγνομαι, and understood to mean *blooming, vigorous*. Our only clue to the meaning must be from a comparison of some of the principal passages in which it occurs. The following is Buttmann's arrangement of them. We find it used by Agamemnon, of Orestes, IX. 143. Of a son of Menelaus, *Od.* IV. 11. Then follows the passage in the text, then a passage in which a father's tender love for his child is spoken of *Il.* IX. 482, then a passage from *Od.* XVI. 19, where a father receives with joy his son returning after a long absence, and lastly a passage is given where the word is applied to two brothers slain by Diomed, *Il.* V. 153. The only idea which we can regard as common to all these passages is *tenderly beloved*. It is once used for a child *treated with excessive tenderness, a spoiled child*, *Il.* XIII. 470. But this sense depends of course upon the context, and will fall in very well with the sense above given. Buttmann supposes that it meant originally *the last born*, last even where none have preceded it, and suggests a derivation from τελευταῖος or τελευτή, the original form being supposed τηλεύγετος altered *metri gratiâ*, to the

more convenient τηλύγετος. The undoubted sense, then, of *tenderly beloved*, will be a subsequent and derived meaning.

176 τὸ] = *wherefore*. Conf. VII. 239, *Od.* VIII. 332.

179 ἀμφότερον.] *Both*, adverbial.

180 δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος.] This genitive is an instance of a common construction depending on the sense rather than on the words of the passage, a σχῆμα πρὸς τὸ σημαυνόμενον. The possessive ἐμὸς = in sense the genitive of the personal pronoun, and is followed accordingly by the genitive κυνώπιδος. Conf. V. 741.

ἔσκε] = ἦν.

εἵποτ' ἔην γε.] *If at least he ever was*, meaning that the past has gone by so utterly, and so irrevocably, that Helen can scarcely conceive that it was ever really present. Conf. XI. 761, XXVI. 426. It is strangely explained by Jelf as the expression of an impossible wish.

182 μοιρηγενὲς.] *Child of fate*, i. e. *favoured by fate at his birth*. The word occurs nowhere else.

ὀλβιόδαιμον.] *Of blessed lot*; one meaning of δαίμων being *the lot or fortune assigned one by heaven*.

185 αἰολοπῶλους.] αἰόλος has two principal meanings in the early Epic poets; (1) *moveable, flexible, nimble*, (2) *variegated in colour, or of changeful colour*. It is certain that Homer himself uses the word in the first

λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.” 190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιὸς
“Εἰπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὅδ' ἐστίν·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνεῖω μιν ἔγωγε ἔτσκω πηγεσιμάλλῳ,
ὅστ' ὄτων μέγα πῶϋ διέρχεται ἀργεννάων.”

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα
“Οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεὺς, 200
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης

sense (XIX. 404), but whether in the second sense, also, is disputed. It appears, however, possible to explain every instance of his use of it by the first, and we may conclude therefore that he so intended it, the rather as directly we leave Homer, and look to the poets who came after him, we find their use of the word in the second sense plainly indicated, and admitting of no other explanation. The passages in Homer which appear most to favour the second sense are those in which *αἰόλος* occurs as an epithet of armour, sometimes of heavy armour; but this armour was of course so constructed as to favour the movement of the body, and itself to move with it. It must be *flexible*, and it derived its chief value as a covering from being so; and further it must be so constructed as not to impede the motion of the body and limbs. The shield was large and ponderous, but it was moved about with rapidity (II. VII. 238). It is clear, however, that in such passages the two ideas the word play into one another.

The appearance of a change of colour is caused and suggested equally by a change of surface or by rapidity of motion. In other passages the sense of *moveable* or *moving* is clearer. In II. XXII. 509, the *αἰόλαι εὐλαί* are *moving swarms of maggots*. The *αἰόλος οἰστρος* (Od. XXII. 300) is *the gadfly that darts quickly about*. Here the compound *αἰολόπῳλος* appears to mean *with rapid steeds*, or *actively guiding their steeds*, just as *αἰολοθώρηξ* is *one who moves his coat of mail easily*, or *moves easily in his coat of mail*. There is good authority however for supposing *αἰόλος* used by Homer of colour.

188 μετὰ τοῖσιν ἐλέχθην.] *I was counted among them, i. e. I was with them, and one of them.* For the meaning of λέγω, vid. note on II. 435.

189 ἀντιάνειραι.] *A match for men.* This is a common force of the preposition ἀντί. Vide IX. 116.

201 περ] = *very*. δῆμῳ here = *land*, as at XVI. 437.

εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.”

Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦ᾽δα
 “ὦ γύναι, ἣ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
 ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεύς,
 σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους,
 ἄμφω δ' ἐξομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαρματοεπῆς, ἣ καὶ γένει ὕστερος ἦεν.
 ἀλλ' ὅτε δὴ πολύμητις ἀναίξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἐοικώς·
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὖτως·
 ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἴει
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.”

206 σεῦ ἔνεκ' ἀγγελίης.] The genitive ἀγγελίης must here be taken with the ἤλυθε of the preceding line, *ἔρχομαι ἀγγελίης* to come on an errand or message is a phrase which occurs elsewhere, vid. XIII. 252. The passage will mean, then,..... Ulysses came on a message on thy account, or relating to thee. We find elsewhere the accusative ἀγγελίην used with *ἔρχομαι* in nearly the same sense, vide XI. 140. If we make a distinction between the two cases, it must be that the genitive expresses the cause from which the journey originated, the accusative the object towards which it was directed.

210 στάντων.] When they stood up, gen. absolute. In the next line we find a nominative absolute similarly used.

213 ἐπιτροχάδην.] (ἐπιτρέχω.) Either *runningly*, i. e. *fluently*; or, in accordance with the old explanation, which is certainly best suited to the general sense of the passage, *soon coming to an end, briefly*.

214 ἀλλὰ μάλα λιγέως.] These words are parenthetical.

220 ἄφρονά τ' αὖτως.] And just a fool=nothing other than a fool.

224. The meaning here is that, majestic as the form of Ulysses was, (211) we were too much captivated

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός 225
 "Τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἡῦς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;"

Τὸν δ' Ἐλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν
 "Οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230
 ἔστηκε, ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.

πολλάκι μιν ξείνισσεν ἀρηϊφίλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν ἐὺ γνοίην καὶ τ' οὔνομα μυθησαίμην" 235

δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.

ἦ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
 ἦ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240

νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἃ μοί ἐστιν."

"Ὡς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστὰ, 245

by his speech to think of it; not, that we forgot his strange manner (217, &c.) in our delight at his eloquence, for this manner was put on when he rose to speak, not while he was speaking.

227. *Standing out above the Greeks with his head and broad shoulders.* The meaning is not that he was, as we should say, a head and shoulders taller, but that his head was above their heads, his shoulders above their shoulders.

238 τῷ μοι μία γείνατο μήτηρ.] *Whom the same mother bare who bare me, literally whom one mother bare for me.*

μοι] is best explained as a *dativus commodi*, more precisely as that form of the *dativus commodi* known as the *dativus Ethicus*. There is an exact parallel in Euripides πού

δ' ὅς ἐμοὶ μιᾶς ἐγένετο ἐκ μητρὸς; *Phænissa*, 156. Conf. also XIX. 293, where the same phrase occurs.

243 φυσίζοος αἶα.] *The life-giving earth.* This furnishes, as Ruskin has pointed out, an instance of the peculiar grandeur sometimes produced by the fixed epithets so common in Homer. The notion of *life-giving* does not attach to the earth in relation to the ideas uppermost at the time in the mind of the writer. It is death that is here spoken of, but that does not sadden Homer's view of the eternal freshness and life of nature. There is no fictitious sympathy imagined between the external world and man's fortunes. Helen's brothers are dead, but "the earth is our mother still, fruitful, life-giving."

ἄρνε δ' ὕω καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
 ὣτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν

“Ὅρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδλίον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.”

Ὡς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις 260
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 παρ δὲ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τῷ δὲ διὰ Σκαιῶν πεδλίονδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιοὺς, 265
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὥρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270

Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἥ οἱ παρ ξίφeos μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο, χεῖρας ἀνασχών 275

“Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 Ἡέλιός θ', ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις,

261 κατὰ δ' ἡνία τείνεν ὀπίσσω.]
And drew back the reins, for they
were hanging on the rail which ran
round the greater part of the cha-
riot and rose in front to a peak, for
them to hang upon. Conf. v. 262.

269 κρητῆρι δὲ οἶνον μίσγον.]
And they mixed together the wine in
the bowl, i. e. they mixed the wine
of the Greeks with that of the Tro-
jans. Water was not mixed with the
wine used for libations. Vid. II. 341.

καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπ' ἱορκον ὁμόςσῃ,
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά· 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦντιν' ἔοικεν,
 ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς 290
 αὐθι μένων, εἵως κε τέλος πολέμοιο κιχείω.”
 Ἦ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
 ἔκχεον, ἠδ' εὖχοντο θεοῖς αἰειγενέτησιν·
 ὧδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε
 “Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὅπποτεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
 ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ἔδε οἶνος, 300
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμείεν.”
 Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκραΐαινε Κρονίων.
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν
 “Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 ἦτοι ἐγὼν εἴμι προτὶ Ἴλιον ἠνεμόεσσαν 305
 ἄψ, ἐπεὶ οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν ὄρᾶσθαι

278 καμόντας.] *The dead, literally the exhausted, or enfeebled.* The notion of its meaning *those who have laboured and whose labours are now over* is not to be admitted. The aorist καμείν expresses completion only when followed by an accusative, as XVIII. 614. When it is intransitive it expresses the conse-

quences of labours and sufferings, vid. IV. 27, VII. 5.

280 ἔστε, φυλάσσετε.] Imperative. *Be ye witnesses, and watch over the sure pledges.*

286 τιμὴν.] *A fine.*

287. (The memory of) *which may subsist even among men of after time.*

μαρνάμενον φίλον υἷον ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

Ἡ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310
 ἂν δ' ἄρ' ἔβαιν' αὐτὸς, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

Ἐκτωρ δὲ Πριάμοιο παῖς καὶ δῖος Ὀδυσσεὺς
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
 ὅππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε

“Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320
 ὅππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 τὸν δὲς ἀποφθίμενον δῦναι δόμον Ἀἶδος εἴσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.”

Ὡς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ
 ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325

οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἥχι ἐκάστῳ
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὅγ' ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡὔκόμοιο.

κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·

δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν
 οἷο κασιγνήτοιο Λυκάονος· ἥρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε 335

κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
 ἵππουριν· δεινὸν δὲ λόφος καθ'ὑπερθευ ἔνευεν.
 εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
 ὥς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340

331 ἐπισφυρίοις.] Either *hooks* fastening the two parts of the armour over the ankles, or *coverings* for the ankle,

ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόοντας
 Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.

345

πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεῖδαο κατ' ἀσπίδα πάντοσ' ἐτίσῃν,
 οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμὴ
 ἀσπίδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί

350

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον.
 ὄφρα τις ἐρρίγησι καὶ ὄψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.”

Ἥ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,

355

καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐτίσῃν.

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,

καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·

ἀντικρὺ δὲ παραλὶ λαπάρην διάμησε χιτῶνα

ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.

360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον

πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.

Ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν

“Ζεῦ πάτερ, οὐτίς σεῖο θεῶν ὀλοώτερος ἄλλος·

365

348 χαλκόν.] Var. lec. χαλκός.
 In the former case it will of course
 mean *the shield*, in the latter *the*
spear.

357 ὄβριμον ἔγχος.] *The sturdy*
spear.

358 ἠρήρειστο.] Plp. pass. from
 ἐρείδω, *was forced*, or *driven through*.

362 ἀνασχόμενος.] Sc. τὸ ξίφος.

φάλον.] The two passages most
 conclusive as to the meaning of
 this word are *Il.* IV. 459, and XIII.
 614. To these we must add the
 adjective ἀμφίφαλος. We learn
 from them that the φάλος covered
 forehead, and that it reached

almost to the crest at the top of the
 helmet. Further, it might be dou-
 ble. It seems then that it was a
shade, or *peak*, in shape probably
 not unlike the peak of an ordinary
 cap, but made of course of very
 strong metal. The double φάλος
 would be such a peak in front and
 also behind, very like the peaks of
 our own soldiers' helmets, but reach-
 ing higher up towards the top of the
 head.

364 ὤμωξεν.] *Groaned*, literally,
 cried *οἱ μοι*. So from φεῦ, *alas*, is
 formed the verb φεύζω. *Æsch. Ag.*
 1308.

ἢ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγχι ξίφος, ἐκ δέ μοι ἔγχος
ἦνχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν."

Ἡ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,
ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοὺς· 370

ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρὴν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὄχεὺς τέτατο τρυφαλείης.

καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἢ οἱ ῥῆξεν ἱμάντα βοῶντος Ἰφι κταμένοιο· 375

κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.

τὴν μὲν ἔπειθ' ἦρως μετ' εὐκνήμιδας Ἀχαιοὺς
ῥίψ' ἐπιδιμήσας, κόμισαν δ' ἐρήϊρες ἐταῖροι.

αὐτὰρ ὁ ἅψ' ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχει χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380

ῥεῖα μάλ' ὥστε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
καδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηῶεντι.

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἅλις ἦσαν.

χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385

366 κακότητος.] Genitive of the cause from which the desire of vengeance arises.

372 ὄχευς.] (ἔχω) here stands in apposition to ἱμᾶς, which was stretched beneath his chin as a fastening for his helmet.

376 κεινὴ.] Ionic for κενή.

382 ἐν θαλάμῳ εὐώδεϊ, κηῶεντι.] In her sweet-scented fragrant chamber. These two epithets appear nearly synonymous. It may be observed about the latter that it is found in Homer only as an epithet of θάλαμος, and that it means originally *smelling as of burning incense*; usually derived from κάω, καίω, and ὄζω, but the derivation is uncertain.

385. There is a good deal in this line that calls for attention. First we have the genitive with λαβοῦσα, as we find it used, elsewhere,

of the part taken hold of, vid. 78, 369, &c. Next we have the adjective νεκταρέος, used (not like ἀμβρόσιος, I. 529, II. 19, &c., in its proper original sense, but) in a derived sense, and as an epithet of praise = either to *scented*, or, generally, *divine, beautiful*. Next we have, for the first time, the word ἑανός. There are two words in Homer thus spelt and accentuated, ἑάνος, and ἑᾶνός. The former is a substantive, from ἔω, ἐννυμι = *a female robe*; the latter an adjective, of unknown derivation = probably to *flexible* or *pliant*. I subjoin the passages in which the words occur. A reference to these will most clearly shew their meaning, ἑάνος, III. 419, XIV. 178, XVI. 9, XXI. 507. ἑᾶνός, V. 734, VIII. 385, XVIII. 352 and 613. It will be observed that they are all from the *Iliad*. Neither word is found

γρηῖ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,
 εἰροκόμφ, ἥ οἱ Λακεδαίμονι ναιεταώσῃ
 ἥσκειν εἴρια καλὰ, μάλιστα δέ μιν φιλέεσκεν.
 τῇ μιν εἰσαμένη προσεφώνεε δι' Ἀφροδίτῃ

“ Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος ὄγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
 κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν.”

Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν· 395
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερίεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν

“ Δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν;
 ἥ πῆ με προτέρω πολίων εὐναιομενάων 400
 ἄξεις ἢ Φρυγίης, ἢ Μηονίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
 οὔνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
 τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης; 405
 ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,

in the *Odyssey*. Passow derives both words from *ἐννυμι*, and regards the difference of quantity as unimportant, since it is not observed by post-Homeric writers. The adjective will then mean simply, *fit to put on*, and any other meaning of it must be derived through this.

388. *μάλιστα δέ μιν φιλέεσκε.*] *Ἑλένη* is the subject of this sentence. (Scholiast.)

399 *ταῦτα.*] *In these matters, thus.*

400. The construction of this line is *ἥ ἄξεις μέ πη πολίων εὖ ναιομενάων προτέρω*; literally, *wilt thou lead me to any whither of well inhabited cities further on?* i. e. *to any well inhabited city*. The genitive with an adverb of place is a common construction. Conf. *ποῖ χθο-*

νός; to what spot of earth? *Æsch. Supp.* 777. *ποῦ γῆς; where in the world?* *Æsch. Pers.* 231.

405 *δεῦρο παρίστης;*] A pregnant construction = *hast thou come hither and standest thou here?* the former part of the sense being supplied from the adverb, the latter from the verb. Conf. *καὶ νύ κεν ἐν νήεσσι πέσον*, XI. 311, &c. = *would have hurried into their ships and have remained in them.* *ἐν κονίῃσι βάλες*, VIII. 156.

406 *θεῶν δ' ἀπόεικε κελεύθου.*] Var. *lec. ἀπόειπε κελεύθους*. The meaning is almost identical. *Depart from* (or, *renounce*) the *way of the gods*, i. e. either literally the way by which the gods travel the road to Olympus, or, the mode of life of the gods. For the latter sense, conf.

μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε καὶ ἐφύλασσε,
εἰσόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὄγε δούλην.

κεῖσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἴη—
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.”

410

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη
“Μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τῷς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλ' ἐφίλησα,
μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρὰ,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι.”

415

Ὡς ἔφατ', ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ,
σιγῇ, πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων.

420

Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἢ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη,
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
ἐνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ

425

“Ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι,
ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.

ἦ μὲν δὴ πρίν γ' εὔχε' ἀρηϊφίλου Μενελάου
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἔγωγε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.”

430

435

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν

Eur. *Herc. Furens*, 434, βίον κέλευ-
θον ἄθεον.

407 Ὀλυμπον.] Accusative of
the place to which motion is di-
rected.

411 πορσυνέουσα] *to prepare*. As

with ἀντιώσαν, in I. 31, the real
sense of this word must be gathered
from the context.

424 δίφρον.] *A chair, or couch*.
The word is a syncopated form of
διφῶρος.

“Μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
 κείνον δ’ αὐτὶς ἐγὼ παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν, 440
 ἀλλ’ ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε·
 οὐ γὰρ πῶποτέ μ’ ὦδέ γ’ ἔρως φρένας ἀμφεκάλυψεν,
 οὐδ’ ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροις νέεσσιν,
 νήσῳ δ’ ἐν Κρανάῃ ἐμβήην φιλότῃτι καὶ εὐνῇ, 445
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἴμερος αἰρεῖ.”
 Ἡ ῥα καὶ ἦρχε λέχοσδε κιών· ἅμα δ’ εἶπετ’ ἄκοιτις.
 Τῷ μὲν ἄρ’ ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
 Ἀτρεΐδης δ’ ἀν’ ὄμιλον ἐφοίτα θηρὶ ἐοικῶς,
 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 ἀλλ’ οὔτις δύνατο Τρώων κλειτῶν τ’ ἐπικούρων
 δεῖξαι Ἀλέξανδρον τίτ’ ἀρηϊφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃτι γ’ ἐκεύθανον, εἴ τις ἴδοιτο·
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων 455
 “Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ’ ἐπίκουροι·
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου·
 ὑμεῖς δ’ Ἀργεῖην Ἑλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦντιν’ ἔοικεν,
 ἦτε καὶ ἐσσομένοις μετ’ ἀνθρώποισι πέληται.” 460
 Ὡς ἔφατ’ Ἀτρεΐδης, ἐπὶ δ’ ἦνεον ἄλλοι Ἀχαιοί.

438. ἔνιπτε.] *Reproach.* ἐνίπτω
 is another form of ἐνέπω, but sepa-
 rated from it by usage, ἐνέπω mean-
 ing simply *to relate*, or, *to address*,
 ἐνίπτω always *to address with re-*
proof. By itself it means no more
 than our own *to chide*, the sense of
 a severe rebuke is given by the
 words with which it is joined, as it
 is here. For a use of it, where no
 severe rebuke is implied by it, vide
Od. xx. 17.

441 τραπέομεν.] *Let us delight*
ourselves. Per metath. for *ταρπει-*
ομεν, an Epic form of *ταρπῶμεν*,
 2nd aorist middle of *τέρπω*. Conf.
I. 141. The dative in this line is
instrumental.

446 ὥς.] This word takes up the
 ὥδε in line 442.

457 φαίνεται = φαίνεται] *is mani-*
fest. The whole phrase = *φανερὸν*
ἐστὶ τὴν νίκην εἶναι Ἀρηϊφίλου Μενε-
λάου.

ΙΛΙΑΔΟΣ Δ.

SUMMARY.

The gods determine that the truce is to be broken, in order that Troy may be destroyed by the Greeks (1—67). Accordingly Athêne persuades the Lycian Pandarus to shoot an arrow at Menelaus (68—126). Menelaus is struck, but not mortally: his wound is treated by Machaon (127—219). While the Trojan hosts advance for battle, Agamemnon goes through the Greek army, praising or rebuking its several chiefs (220—421). Both armies move forwards, and meet furiously in battle. A mutual slaughter takes place, Ares and Apollo encouraging the Trojans, Athêne the Greeks (422—544).

Τ Η Σ Ι Λ Ι Α Δ Ο Σ

ΡΑΨΩΙΔΙΑ Δ.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
 νέκταρ ἐφνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην
 κερτομίῳ ἐπέεσσι, παραβλήδην ἀγορεύων

5

“Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 Ἥρην τ' Ἀργεῖη καὶ Ἀλαλκομενητὶς Ἀθήνη.
 ἀλλ' ἦτοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτη
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμύνει,
 καὶ νῦν ἐξεσάψεν ὀϊόμενον θανέεσθαι.
 ἀλλ' ἦτοι νίκη μὲν ἀρηϊφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,

10

4 δειδέχατ' ἀλλήλους.] *Pledged one another.* Ordinarily understood as an Ionic form of Πλρ. 3rd, pl. from δέχομαι, but it may come also from δέκνυμι, and is so taken by Buttmann, who compares *Il.* IX. 196, where we find an unquestionable form of δέκνυμι used with a somewhat similar meaning.

6 παραβλήδην ἀγορεύων.] *Speaking with a side meaning,* i. e. not making an open attack, but saying what he did not mean for the purpose of provoking Herē. Others interpret it, *speaking aggressively,* i. e. making an attack (on Herē and Aphroditē) with his words.

8 Ἀλαλκομενητὶς.] A name probably taken from Alalcomenæ, a town of Boeotia, and so corresponding with “Argive” as an epithet of Herē. There is a particular force in the word if we so interpret it, for Zeus by using these epithets brings out the relation of the two goddesses to Greece, while he contrasts their inaction with the zeal of *laughter-loving Aphroditē*. According to others the word is derived from ἀλ-αλκεῖν, and would mean *the guardian goddess*. In this case, too, the irony is very obvious.

10 τῷ,] i. e. Paris.

ἢ ῥ' αὐτὶς πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν 15
 ὄρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
 αὐτὶς δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο."

Ὡς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἑρῇ 20
 πλησῖαι αἰγ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦτοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ἦρει
 Ἑρῇ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα

"Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢ δ' ἀτέλεστον,
 ἰδρῶ θ' ὄν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειρούση, Πριάμῳ κακὰ τοιοῦτο παῖσιν.
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς 30

"Δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες 30
 τόσσα κακὰ ρέζουσιν, ὅτ' ἀσπερχές μενεαίνεις
 Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον;
 εἰ δὲ σύγ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 ὤμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας 35
 ἄλλους τε Τρώας, τότε κεν χόλον ἐξακέσαιο.

ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω 40
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν
 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι
 τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 μήτι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι.

16 ὄρσομεν=ὄρσωμεν.] Conf. I. 141.

17 αὖ πως.] There is a various reading here, αὖτως, which must be interpreted *just as it is* (to me). Zeus has laid two alternatives before the assembly, and indicates his own preference for the second.

18 οἰκέοιτο.] Conf. III. 257.

9 ἐπέμυξαν.] (ἐπιμύζω) *murmur-*

ed, or, muttered thereat with closed lips.

24 Ἑρῇ δ' οὐκ ἔχαδε στήθος χόλον.] *But Herē's breast did not (i. e. could not) contain its anger. ἔχαδε, from χανδάνω. If we read Ἑρῇ (nom.) we must follow Bothe's suggestion of στήθεος for the ordinary reading στήθος.*

35. Conf. XXII. 346, 7.

καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ
αἰ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων,
τάων μοι πέρι κῆρι τίεσκετο Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
οὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,
λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."

45

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
"Ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλτατά εἰσι πόλῃες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκῆνη·
τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθονται περὶ κῆρι
τάων οὗτοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
εἵπερ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,
οὐκ ἀνύω φθονέουσ', ἐπειὴ πολὺ φέρτερός ἐσσι.
ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον
καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δ' ἐμοὶ ἔνθεν ὅθεν σοὶ,
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότερον, γενεῇ τε καὶ οὔνεκα σὴ παράκοιτις
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἦτοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισιν,
σοὶ μὲν ἐγὼ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν,

50

55

60

65

43 ἐκὼν ἀέκοντί γε θυμῷ.] The act is done willingly, because it is done under no external compulsion, and to gratify one who was his wife and sister; unwillingly, because the city he gave up for ruin contained men who honoured him and whom he loved. Conf. Aristotle on *μικταὶ πράξεις*. *Eth. Nicom.* III. cap. I. sec. 4, 5, 6.

44 αἰ γὰρ, κ.τ.λ.] The relative clause here stands first; an order not common in Homer. Conf. VI. 421. In the next line the antecedent, πόλῃες, is attracted into the case of the relative αἰ. The most obvious prose construction would have been that the antecedent should

have stood first in the genitive, followed by γὰρ, and then by the relative clause. For a similar attraction of the antecedent into the case of the relative, conf. IX. 131, 132.

46 πέρι=περισσῶς.] *Exceedingly*.

54 οὐδὲ μεγαίρω.] *Nor do I think them too great, i. e. nor do I grudge them to you.* Conf. II. 420.

59 πρεσβυτάτην.] *Most reverend*.

64 θᾶσσον.] A comparative form, used here either as a positive or a superlative. Conf. II. 81.

ἐπιτεῖλαι.] The infinitive here as before has the force of an imperative. Conf. I. 20.

πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."

ᾠς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα

" Αἴψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς,
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς 71
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."

ᾠς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα.
οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75

ἣ ναύτησι τέρας ἦε στρατῷ εὐρέϊ λαῶν,
λαμπρόν τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἴενται
τῷ εἰκυῖ' ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
καδ δ' ἔθορ' ἐς μέσσον θάμβος δ' ἔχεν εἰσορόωντας
Τρῶας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς. 80
ᾧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον

" Ἡ ῥ' αὐτίς πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησιν
Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

ᾠς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
ἣ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων 90
λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ῥοάων.

ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα

" Ἡ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαίφρον;
τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰὸν,
πάσι δέ κε Τρώεσσι χάριν καὶ κύδος ἄροιο, 95
ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
τοῦ κεν δὴ πάμπρωτα πᾶρ' ἀγλαὰ δῶρα φέροιο,

84 ταμίης πολέμοιο.] *Manager*,
or, properly, *steward of war*. The
notion implied is as though Zeus
had a great store of wars by him
which he dealt out as it pleased him.

among men. Conf. xxiv. 527—
532.

94 ἐπιπροέμεν.] The Epic form
of ἐπιπροεῖναι, 2nd aorist, infin. of
ἐπιπρόημι.

αἶ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἱὸν
σῶ βέλει δμηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.
ἀλλ' ἄγ' οἷστευσον Μενελάου κυδαλίμοιο,
εὖχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης."

100

Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθεν
αὐτίκ' ἐσύλα τόξον ἐϋξοον ἱξάλου αἰγὸς
ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
βεβλήκει πρὸς στήθος· ὁ δ' ὑπτίος ἔμπεσε πέτρῃ.
τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἥραρε τέκτων,
πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
μὴ πρὶν ἀνατξίαν Ἀρήϊοι υἱες Ἀχαιῶν,
πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρέος υἱόν.
αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἷστον,
εὖχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·

105

110

115

120

105 ἐσύλα.] *He bared, i. e. took from its case.* The word occurs again (116) in a somewhat different sense = *took off*.

111 κορώνην.] *A tip, on which the bow-string was fastened.*

117 ἀβλήτα.] *That had never been shot* = τὸν μήπω ἐπιβεβλημένον, καινόν.

μελαινέων ἔρμ' ὀδυνάων.] The proper sense of ἔρμα is a *prop*, or *support*. Here it may mean that the arrow pressing deeply into the wound lays, as it were, the foundation of pains. Buttmann, who un-

derstands it somewhat differently, compares the phrase ἔρμα πόλῃος, and says that just what brave warriors are to their city, such is the sharp arrow to the pain of the wound caused by it. "The dark cruel pains place all their hope and confidence in so sharp an arrow." Ἐρμα is derived from ἐρείδω, or perhaps from ἔρδω or ἔρδω, a shorter form of ἐρείδω, a different word from ἔρδω, *to do*. εἰ, like ε, is found in several verbs as a lengthening of the radical form, conf. ἀγείρειν, ἀγρόμενος, ὀφείλειν, ὀφλεῖν, &c.

νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σιδηρον.
αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
λίγξε βιὸς, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστός
ὄξυβελῆς, καθ' ὕμιλον ἐπιπτέσθαι μενεαίνων.

125

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἄθανατοι, πρώτη δὲ Διὸς θυγάτηρ ἄγγελίη,
ἥ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.

ἥ δὲ τόσον μὲν ἔργεν ἀπὸ χροὸς, ὥς ὅτε μήτηρ
παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέϊ λέγεται ὕπνω·
αὕτη δ' αὐτ' ἴθυνεν ὅθι ζωστήρος ὀχῆες

130

χρῦσειοι· σύνεχον καὶ διπλόος ἦντετο θώρηξ.

ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστός·

διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο,

135

καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο

μίτρης θ', ἣν ἐφόρει ἔρυμα χροὸς, ἔρκος ἀκόντων,

ἥ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς.

ἀκρότατον δ' ἄρ' οἷστός ἐπέγραψε χροῶ φωτός·

αὐτίκα δ' ἔρρεεν αἶμα κελαινεφές ἐξ ὠτειλῆς.

140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μῆνην
Μηρονὶς ἠὲ Κάειρα, παρήϊον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο

125 **λίγξε βιός.**] The word *λίγξε* is clearly coined to express the sound intended. *Rang* is perhaps the best equivalent in English. *Twanged* will then represent the succeeding *ἴαχεν*, which refers to the bowstring, not to the bow itself.

126 **καθ' ὕμιλον ἐπιπτέσθαι μενεαίνων.**] *Longing eagerly to fly down upon the crowd.* As though the arrow had a personal feeling.

128 **ἄγγελίη.**] Various explained, probably = *λείαν ἄγουσα ἀπὸ τῶν πολεμίων*, *the spoiler*. Similarly *Athenē* is called *ληῆτις*, X. 460. Others deriving it from *ἀγέλη* interpret it *the guardian of herds*. Others take it *λεὼν ἄγουσα*, *leading the people*.

129 **ἐχεπευκὲς.**] Vid. note on I. 51.

131 **λέγεται.**] = *λέγεται*. *Is laid to rest, reposes*, said by Heyne to be put

for *λέγεται*, but the present is never used in this sense, vid. II. 435.

132. Of the three pieces of armour mentioned in these lines, the *ζωστήρ* was the outermost, *the girdle*; then came the *θώρηξ*, or *breastplate*, consisting of two pieces, one protecting the breast, the other the back, and where these two joined and lapped over one another the arrow fell. This *θώρηξ* is called *ζῶμα* in lines 187 and 216. Lastly comes the *μίτρη* formed of woollen stuff covered with scales of metal, perhaps = *shirt of mail*.

138 **εἷσατο.**] *It passed.* Epic aorist middle of *εἶμι*.

140 **κελαινεφές.**] *Black*, literally *black with clouds*, and so a proper epithet of Zeus, II. 412, *wrapped in dark clouds*. It is here used improperly = *κελαινόν*, a frequent epithet of blood, I. 303, &c.

ἵππηες φερέειν· βασιλῇ δὲ κεῖται ἄγαλμα,
 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
 τοῖοί τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
 εὐφυέες κνήμιαί τ' ἠδὲ σφυρὰ κάλ' ὑπένερθεν.

Ῥήγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς·
 ῥήγησεν δὲ καὶ αὐτὸς ἀρηΐφιλος Μενέλαος. 150
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἑόντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.

τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον ἐπεστενάχοντο δ' ἑταῖροι·

“Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πῶς ἄλιον πέλει ὄρκιον αἰμά τε ἀρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.

εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, 160
 ἔκ τε καὶ ὄψε τέλει, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.

εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσιν
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·

145 ἀμφότερον.] Adverbial, as at III. 179, IV. 60, &c.

146 μιάνθην=ἐμμανθήτην.] This contraction of the dual is less common than that of the 3rd person pl. e. g. ἐρήτυθεν=ἐρητύθησαν, II. 99.

151. νεῦρον.] The sinew or *string*, by which the barb of the arrow was fastened on to the shaft.

155 θάνατον] in opposition to ὄρκια=the truce I made was death to you.

161 ἀπέτισαν.] It is best to understand this aorist as frequentative, (conf. XI. 141, &c.) as expressing, that is, that the result stated is wont to

follow as often as the antecedents occur; here, that punishment is wont to follow treachery.

164 ποτε.] The introduction of this word expresses the uncertainty of the time when the ruin of Troy would happen, without casting any doubt upon the event itself; *at one time or another*.

166 ὑψίζυγος.] *Sitting on high*, the ζυγόν is strictly the bench of a ship, here used metaphorically of any seat.

169 στέθεν.] Genitive of the cause of sorrow. Conf. I. 429.

ἀλλὰ μοι αἶνόν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170

καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·
καὶ δέ κεν εὐχωλὴν Πριάμφ καὶ Τρωσὶ λίποιμεν
Ἄργείην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175

καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορέοντων
τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο
“ Αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
σὺν κεινῇσιν νηυσὶ, λιπὼν ἀγαθὸν Μενέλαον.
ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.”

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος
“ Θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
οὐκ ἐν καιρίῳ ὅξυ πάγη βέλος, ἀλλὰ πάροιθεν 185
εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθεν
ζῶμά τε καὶ μήτρη, τὴν χαλκῆες κάμον ἄνδρες.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
“ Αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
ἔλκος δ' ἱητὴρ ἐπιμάσσεται ἥδ' ἐπιθήσει 190

171 πολυδίψιον.] Argos, *passing thirsty*. The country, it is said, had of old been exceedingly ill watered, and there are various traditions how by divine agency the want was at length supplied. Others understand the word to mean *much thirsted for*, i.e. *much desired* by the Greeks.

174 σέο δ' ὅστέα πύσει ἄρουρα.] *The earth shall rot thy bones*. Πύσει, from πύθω, is transitive.

175 ἀτελευτήτῳ ἐπὶ ἔργῳ] *With thy work unaccomplished*. Ἐπὶ, from its first sense of superposition, comes easily to mean connexion or conjunction generally. An exact parallel to this use of it with the dative may be found in Soph. *Ant.* 556, ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις. Æsch. *Ag.* 1379, is a good

instance of the easy transition of ἐπὶ from its ordinary sense, to the sense it bears in the passage before us.

176 ὑπερηνορέοντων.] As *ἡγορέη* in Homer exactly = *ἀνδρία*, the word in the text means *possessing an excess of strength or spirit*. It may stand in a good or bad sense according to its context, but is in fact used most frequently in the latter.

182 τότε μοι χάνοι εὐρεῖα χθών.] *Then may the wide earth gape for me*. εὐρεῖα must be taken as a fixed epithet of χθών, (conf. XI. 741,) and not coupled with χάνοι, as if the meaning were *gape widely*. The rhythm does not admit of a pause before χθών.

186 παναίολος.] Vid. note on III. 185.

φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων."

Ἦ καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα
 "Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἷον, ἀμύμονος ἱητῆρος,
 ὅφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
 ὃν τις αἰστεύσας ἔβαλεν, τόξων εὖ εἰδὼς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."

195

Ὡς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρῳα Μαχάονα. τὸν δ' ἐνόησεν
 ἑσταότ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.

200

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα

"Ὅρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
 ὅφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
 ὃν τις οἰστεύσας ἔβαλεν, τόξων εὖ εἰδὼς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."

205

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρινεν
 βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι ξανθὸς Μενέλαος
 βλήμενος ἦν—περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
 κυκλός', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.

210

λύσε δέ οἱ ζωστήρα παναλόλον ἠδ' ὑπένερθεν
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.

215

191 ἃ κεν παύσῃσι μελαινάων ὀδυνάων.] There is no accusative expressed here after παύσῃσι. We may supply from the context σέ or τὸ ἔλκος; the construction will then be the same as at XV. 15.

211 περὶ δ' αὐτόν ... κυκλόσει.] These words are parenthetical. The δέ in one of the two following clauses, probably in the former, introduces the apodosis. The ἰσόθεος φῶς is Machaon. Dindorf extends the parenthesis to φῶς at the end of

line 212, and understands the word as referring not to Machaon, but to Menelaus. In that case it will of course be the latter δέ by which the apodosis is introduced.

214 πάλιν ἄγεν ὀξέες ὄγκοι.] *The sharp barbs were broken back or were bent back*, according as we take ἄγεν = ἐάγησαν from ἀγνυμι, or = ἀγνησαν, i.e. ἤγησαν from ἀγω. The former interpretation is supported by the best authorities.

αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἷστός,
αἷμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

“Οφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

“Ενθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσαίωντας
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·
τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν
γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέοντα· 230

αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν
καί ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν

“Ἀργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς·
οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσετ' ἀρωγός, 235
ἀλλ' οὔπερ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,
τῶν ἦτοι αὐτῶν τέρενα χροῶ γῦπες ἔδονται
ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”

Οὔστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
τοὺς μάλα νεικεῖσκε χολωτοῖσιν ἐπέεσσιν

“Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε;
τίφθ' οὕτως ἔστητε τεθηπότες ἤῤτε νεβροὶ,
αἴτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,

222 οἱ δέ.] i.e. the Greeks.

κατὰ τεύχε' ἔδυν.] *Put on*, literally
put themselves into their armour.
Conf. III. 36.

235 ἐπὶ ψευδέσσι...ἀρωγός.] i.e.
a false helper; for the sense of ἐπὶ
here, conf. line 175. Dindorf reads
ψευδέσσι, taking the word from
ψευδής, a liar, and referring it to
the Trojans, *Zeus will not be an aid*
to liars; but ψευδής is a word never

found in Homer.

242 οὐ νυ σέβεσθε;] *Do ye feel*
no shame? i.e. *have ye no regard for*
the opinion of others? σέβομαι is here
used as αἰδέομαι or αἰδομαι else-
where. Conf. V. 530, 1. Οὐ with a
question = *nonne* expects the answer
Yes; μή = *num* expects the answer
No.

244 πεδίοιο θέουσαι.] Conf. II.
785 and 801.

ἔστᾱσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.

ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
εἰρύατ' εὐπρυμνοί, πολιῆς ἐπὶ θινὶ θαλάσσης,
ὄφρα ἴδῃτ' αἶ κ' ὑμῖν ὑπέρσχη χεῖρα Κρονίων;"

Ὡς ὄγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν 250
ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
οἱ δ' ἀμφ' Ἰδομενῆα δαίφρονα θωρήσσοντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκῆν,
Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
αὐτίκα δ' Ἰδομενῆα προσηΐδα μειλιχίοισιν

“Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπῶλων
ἡμὲν ἐνὶ πτολέμῳ ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ
ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον
Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260

εἵπερ γάρ τ' ἄλλοι γε καρηκομόωντες Ἀχαιοὶ
δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
ἔστηχ', ὥσπερ ἐμοὶ, πιέειν, ὅτε θυμὸς ἀνώγοι.
ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὐχεαὶ εἶναι.”

Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ἦΐδα 265

“Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
ἀλλ' ἄλλους ὥτρυνε καρηκομόωντας Ἀχαιοὺς,
ὄφρα τάχιστα μαχάμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχευαν
Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270
ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

Ὡς ἔφατ', Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.
ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·

259 et seq.] Conf. XII. 310—320,
for further illustration of the honour
shewn at banquets to noble chiefs.

262 δαιτρὸν.] From δαίω to di-

vide=*a fixed, set portion, or allowance.*

266 ἐρίηρος.] Conf. III. 47.

270 τοῖσιν.] *Dativus incommodi.*

τῷ δέ τ' ἀνευθεν ἔοντι μελάντερον ἤντε πίσσα
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·
 τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα
 “ Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὔτι κελεύω
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος, 290
 χερσὶν ὑφ' ἡμετέρησιν ἀλούσά τε περθομένη τε.”
 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
 ἔνθ' ὄγε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητὴν,
 οὺς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
 Αἴμονά τε κρείοντα Βιάντά τε, ποιμένα λαῶν.
 ἵππηας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσε,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 ἵππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει

277 μελάντερον ἤντε πίσσα.] *Blacker than pitch.* ἤντε is said by Buttman to be here=*η*. It occurs however nowhere else in such a sense, except indeed in passages exactly resembling the present, as *Od.* xvi. 216, and admitting therefore of the same explanation as has been offered for this, viz. that the comparative stands here in a positive sense, (conf. II. 81) as we know it frequently does, and that ἤντε consequently bears its proper meaning as. The weight of modern authority is in favour of Buttman's interpre-

tation. The other is given by the Scholiast.

282 σάκεσιν τε καὶ ἔγχεσι.] This dative may be explained as either *of the instrument*, or as modal, *of the accessories* of the notion expressed by the participle.

286. This line is variously punctuated. As it stands, ὀτρυνέμεν means *to urge you on*. If the parenthesis closes after ἔοικε, ὀτρυνέμεν must then mean, I do not in any way bid you *urge on our troops*.

290 ἡμύσειε.] *Would bow down*, i. e. *fall*.

σφούς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ

“Μηδέ τις ἵπποσύνη τε καὶ ἡνορέηφι πεποιθὰς
οἶος πρόσθ’ ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ’ ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.

305

ὅς δέ κ’ ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ’ ἄρμαθ’ ἵκηται,
ἔγχει ὀρεξάσθω, ἐπειὴ πολὺ φέρτερον οὕτως.

ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε’ ἐπόρθεον,
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”

“Ὡς ὁ γέρων ὠτρυνε πάλαι πολέμων εὖ εἰδώς.

310

καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ γέρον, εἴθ’, ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ’ ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.

ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις

315

ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερήνιος ἱππότα Νέστωρ

“Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς

ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.

ἀλλ’ οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·

320

εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆρας ὀπάζει.

ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω

βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.

αἰχμὰς δ’ αἰχμάσσουσι νεώτεροι, οἵπερ ἐμεῖο

ὀπλότεροι γεγάασι πεποίθασίν τε βίηφιν.”

325

“Ὡς ἔφατ’, Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ.

εὖρ’ υἱὸν Πετεῶο Μενεσθῆα πλήξεν ἵππον

302 ὁμίλῳ.] *In or amid the crowd, dative of place.*

303. The speech of Nestor is now reported in direct, instead of the oblique narrative in which it commenced. For a parallel, vide Hano’s speech. Livy, XXI. 10.

306, 307. These lines have been very variously interpreted, and their meaning is by no means clear. One meaning given is *Whoever comes up with an enemy’s chariot from his own chariot*, (i. e. *at such close*

quarters that he can reach it, hand to hand, without leaving his chariot) *let him reach forth with his spear.* Another is *If any one leaves his own chariot and comes to the chariot of another, let that other reach forth at him with his spear.* Several others have been given, but it is needless to enumerate them.

315 ὁμοῖον.] *That comes alike to all.* The same word occurs in a different sense at 444.

ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς·
αὐτὰρ ὁ πλησίον ἑστήκει πολύμητις Ὀδυσσεύς,
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες

Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335

τοὺς δὲ ἰδὼν νείκεσσευ ἀναξ ἀνδρῶν Ἀγαμέμνων,
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα

“ὦ υἱὲ Πετεῶο, διατρεφέος βασιλῆος,
καὶ σὺ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340

σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἑόντας
ἑστάμεν ἠδὲ μάχης καυστείρης ἀντιβολῆσαι.

πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα 345

οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·

νῦν δὲ φίλως χ' ὀρόωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς
“Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350

πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὅππότε Ἀχαιοὶ

Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,

ὄψσαι, ἣν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήλη,

328 μήστωρες αὐτῆς.] *Knowing how to raise the battle shout, μήστωρ* (from μῆδομαι, properly a counsellor) is used here as it is at v. 272, μήστωρε φόβοιο, *able to rouse terror*, (conf. II. 767). It occurs elsewhere in its proper original sense, VII. 366, XVII. 339, &c.

332 νέον.] *Adv. lately*, as at I. 391.

334 πύργος.] *Here=a body of men closely drawn up, a column.*

339 κεκασμένε.] *Excelling in.* It is frequently used with an accusa-

tive of the person excelled, 530, &c.

343. *For ye are the first summoned by me to a banquet, literally are the first who hear from me* (ἐμεῖο=ἐμοῦ) *about a banquet.*

350 ἕρκος ὀδόντων.] *Either the lips, or, better, the bulwark formed by the teeth, i. e. the teeth themselves.* There are here two accusatives after φύγεν, the second defining and rendering more precise the notion already expressed by the first. Conf. II. 451, 452, and IV. 526.

Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις." 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
ὥς γνῶ χωομένοιο· πάλιν δ' ὄγε λάζετο μῦθον

“Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτε σε νεικέω περιώσιον οὔτε κελεύω·
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
ἤπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅτ' ἐγὼ περ.
ἀλλ' ἴθι—ταῦτα δ' ὀπισθεν ἀρεσσόμεθ'—εἴ τι κακὸν νῦν
εἴρηται, τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν.”

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
εὔρε δὲ Τυδέος υἱὸν, ὑπέρθυμον Διομήδεα, 365
ἑσταότ' ἔν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
πὰρ δέ οἱ ἐστήκει Σθένελος, Καπανηῖος υἱός.
καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας;
οὐ μὲν Τυδέϊ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηῖτοισι μάχεσθαι,
ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι 375
ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας
ξεῖνος ἅμ' ἀντιθέῳ Πολυνείκει, λαὸν ἀγείρων,
οἳ ῥα τότε ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·

355 ἀνεμώλια.] From ἀνεμος *wind* ;
but the word is never used except
metaphorically, as here, *words of*
wind, i. e. *vain words*. So Shake-
speare, *Julius Caesar*, Act IV. Scene
3. There is no terror Cassius in
your threats—they pass by me as the
idle wind which I respect not.

357 πάλιν δ' ὄγε λάζετο μῦθον.]
And he took back what he had said,
i. e. *retracted it*. Others explain it
to mean *He again took up his speech*,
i. e. *again spoke*; but πάλιν in Ho-
mer is an adverb of place far more
frequently than of time, vid. XIII. 3,

XX. 439.

359 περιώσιον.] Doric or Æolic
form of περιούσιον, here = ἐκ περιου-
σίας *excessively*.

362 ἀρεσσόμεθα.] *We will ar-
range, make up*. Fut. mid. of ἀρέ-
σκω.

371 πολέμοιο γεφύρας.] *The*
bridges of war, i. e. the interval be-
tween the two armies. Others un-
derstand it of the spaces between the
bodies of troops in the same army.

376 ἄτερ πολέμου] = *without a*
warlike force.

καί ῥα μάλα λίσσοντο δόμεν κλειτούς ἐπικούρους.
οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον· 380
ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
οἱ δ' ἐπεὶ οὖν ῥχοντ' ἠδὲ πρὸ ὁδοῦ ἐγένοντο,
'Ασωπὸν δ' ἵκοντο βαθύσχοινον λεχεποίην,
ἐνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν 'Αχαιοί.
αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
δαινυμένους κατὰ δῶμα βίης 'Ετεοκληεῖης.
ἐνθ' οὐδὲ, ξεῖνός περ ἐὼν, ἵππηλάτα Τυδεὺς
τάρβει, μῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν,
ἀλλ' ὅγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
ῤῆϊδίως· τοίη οἱ ἐπὶ ῤροθος ἦεν 'Αθήνη. 390
οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
ἄψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
υἱὲς τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. 395
Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
πάντας ἔπεφν', ἓνα δ' οἶον ἵει οἰκόνδε νέεσθαι·
Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
γείνατο εἰς χέρηα μάχη, ἀγορῇ δέ τ' ἀμείνω." 400
Ὡς φάτο, τὸν δ' οὔτι προσέφη κρατερὸς Διομήδης,
αἰδесθεὶς βασιλῆος ἐνιπὴν αἰδοίῳ.
τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίοιο
" Ἀτρεΐδῃ, μὴ ψεύδῃ ἐπιστάμενος σάφα εἰπεῖν.
ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405
ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο,
παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἀρειον,

384 ἀγγελίην ἐπὶ Τυδῇ στεῖλαν.]
Sent Tydeus on an embassy. The
accusative ἀγγελίην is used with ἐπι-
στέλλω, the genitive (most commonly)
with ἔρχομαι, III. 206 (quod vid.),
a change of construction which fa-
voured an old theory that the word
in both passages was a masc. subs.

ἀγγελίης, a messenger.

399 τὸν υἱόν.] *This son.*

404 σάφα.] Here = truly. Conf.
Thucydides, I. 22, ὅσοι δὲ βουλευ-
σονται τῶν γενομένων τὸ σαφὲς σκο-
πεῖν, and Sop. O. T. 390, ποῦ σὺ
μάντις εἰ σαφής; and again at line
1011.

πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.

τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ." 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης

"Τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.

οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,

ὄτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς·

τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415

Τρῶας δηώσωσιν ἔλωσί τε Ἴλιον ἱρήν,

τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.

ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."

"Ἡ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·

δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἀνακτος 420

ὀρτυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης

ὀρτυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος·

πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα

χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425

κυρτὸν ἐν κορυφούται, ἀποπτύει δ' ἄλὸς ἄχνην·

ὥς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες

νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος

ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης

τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν— 430

συγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν

τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.

Τρῶες δ', ὥστ' ὅιες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

μυρταὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,

409 κείνοι.] *They*, i. e. our fathers.
For the first expedition against Thebes was undertaken in spite of evil omens, and ended disastrously.

410 τῷ.] *Wherefore*, dative of the *instrument* whereby a judgment is formed.

412 σιωπῇ.] Dative of the *mode* or *manner* of the action. Conf. III. 2.

420 ἔβραχε.] *Rattled*, onomatop. vide XII. 396.

424 κορύσσεται.] *Rises to a head*, swells.

426 κυρτὸν ἐν κορυφούται.] *Rises high* literally with a *convex surface*, said probably of the wave, not breaking, but swelling up about the projecting rocks.

433 πολυπάμονος ἀνδρὸς.] *Of a very wealthy man*, from πολλὸς, and *πάομαι πέπαμαι = κέκτημαι. This adjective occurs nowhere else.

ἄζηχες μεμακύναι, ἀκούουσαι ὅπα ἀρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις, ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνου κασυγνήτη ἐτάρη τε,
 ἥτ' ὀλύνῃ μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βάλλει.
 ἦ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἅμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δούπον ἐν οὔρεσιν ἔκλυε ποιμήν 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε."

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 ἤριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ

437 ὁμὸς = ὁμοιος.

438 πολύκλητοι.] *Summoned from many parts.*

444 ὁμοῖον.] *Mutual strife, or strife in which both sides exert themselves equally to the uttermost.*

453 μισγάγκειαν.] (*μίσγω, ἄγκος*), *a place where several mountain glens*

or valleys meet. Only found in this passage.

459 φάλον.] *Vid. III. 362.*

462 ὥς ὅτε πύργος.] *Subaudi ἤριπε.* *Conf. XIII. 389, where, in an otherwise similar passage, the second ἤριπε is expressed.*

Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων
 ἔλκε δ' ὑπὲκ βελέων, λεληημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε μίνυνθα δέ οἱ γένεθ' ὀρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ,
 πλευρὰ, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
 ὥς τὸν μὲν λίπε θυμὸς, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκαι ὥς
 ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδυοπάλεζεν.
 Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἦϊθεον θαλερὸν, Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ιδέσθαι·
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζόν 480
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν. ὁ δ' ἐν κούρησι χαμαὶ πέσεν, αἵγειρος ὥς,
 ἥ ῥά τ' ἐν εἰαμεινῇ ἔλεος μεγάλοιο πεφύκη
 λείη, ἀτάρ τε οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἶθωνι σιδήρῳ 485
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ
 ἥ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφος αἰολοθώρηξ

465 λεληημένος.] *With eager haste.*
 This participle is the only form of
 the verb used by Homer. It is
 probably not only a kindred word
 to *λιλαίωμαι*, but is itself a tense of
 the more simple form of that verb
λιλάω, of which the perf. part. would
 be *λεληλημένος*. The λ is then
 omitted to soften the pronunciation,
 and by a process similar to that
 which occurs in the case of *ἐκπαγλος*
 written for *ἐκπλαγλος*, from *ἐκ-*
πλαγῆναι, or *πύελος* for *πλύελος* from

πλύνω.

469 ξυστῶ.] From *ξύω*, a *smooth*
spear-shaft.

478 θρέπτρα.] *A return for his*
nurture, i. e. the ordinary offices and
 duties of a child to its parents.

483 ἐν εἰαμεινῇ ἔλεος μεγάλοιο.]
In the meadow-ground of a spacious
marsh. Buttmann derives *εἰαμεινῇ*
 from the same root as the adjective
ἡῖβεις, which he translates *meadowy*
 or *grassy*, vid. V. 36.

Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί. 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεός ἐσθλὸν ἑταῖρον,
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἤριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χεῖρός.
 τοῦ δ' Ὀδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ, 495
 στῆ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἀμφὶ ἑ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὺς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων. 500
 τὸν ῥ' Ὀδυσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ
 κόρσην· ἢ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν.
 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ 505
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς,
 ἵθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων
 Περγάμου ἐκ κατιδῶν, Τρῶεσσι δὲ κέκλετ' αὔσας
 “Ὅρνυσθ', ἱππόδαμοι Τρῶες, μῆδ' εἴκετε χάρμης.
 Ἀργείοις, ἐπεὶ οὗ σφι λίθος χρῶς οὐδὲ σίδηρος, 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἡνκόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”
 “Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὤρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.
 “Ἐνθ' Ἀμαρυγκέιδην Διώρεα μοῖρ' ἐπέδησεν.
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίοντι

497 κεκάδοντο.] Reduplicated 2nd aorist for ἐχάδοντο from χάσσομαι.

507 ἵθυσαν δὲ πολὺ προτέρω.] And they dashed straight onward far in the advance.

513 χόλον θυμαλγέα πέσσει.] He broods over his soul-vexing wrath.

Conf. II. 237, and IX. 561.

515 Τριτογένεια.] According to some, born at Trilonis, a river or lake of Libya; to others, born from the head, τριτῶ being an uncertain Æolian or Cretan word = head. Others take τριτός as the base, and interpret it, born on the third day.

κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδὴς
 ἄχρῃς ἀπηλόησεν· ὁ δ' ὕπτιος ἐν κονίῃσιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,
 Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψεν.

Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὄξυ, 530
 τῷ ὄγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι
 Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἐ, μέγαν περ ἔοντα καὶ ἰφθιμον καὶ ἀγανὸν,
 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη. 535
 ὥς τώγ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
 ἦτοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 ἠγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθὼν,
 ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ 540
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη

519 κνήμην δεξιτερήν.] An accusative of the part affected, added to define more accurately the fact given above. This is common after active (ὄσσε, 526) and neuter verbs (*Od.* I. 208) as well as after passives.

521 λᾶας ἀναιδὴς.] This adjective applies properly to one who goes straight on his own way, caring nothing for the moral restraint imposed by the opinion of others. Here it seems to refer to the brutal violence of the stone. It occurs in the *Odyssey* as an epithet of the stone of Sisyphus, the stone unrestrained by external influence, the *unmanageable, brutal* stone. *Od.* XI. 597.

522 ἄχρῃς ἀπηλόησεν.] *Utterly crushed*, ἄχρῃς = ἀκρον. ἀπαλοάω, properly *to thresh out*.

531 ἐκ δ' αἶνυτο.] *And he took away*. The simple verb occurs at I. 159 in the sense of *gaining*, or, *seeking to gain*.

533 ἀκρόκομοι.] Either because their hair was tied up in a knot at the top of their heads, or because they shaved all but the crown of the head.

535 ὁ δὲ χασσάμενος πελεμίχθη.] *And he retreated and was forcibly driven back*.

540 ἀβλητος.] *Unstruck* by spear or arrow. ἀνούτατος, *unwounded* by the sword.

χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
πρηνέες ἐν κανίησι παρ' ἀλλήλοισι τέταντο.

541 ἀγοι δέ εἰ.] These words do not follow regularly from what has gone before. The construction is as if the previous sentence had com-

menced, not with *δοσις ἐτι—δινεύοι*, but with the equivalent, *εἰ τις ἐτι—δινεύοι*.

542 ἐρωήν.] Vid. note on I. 303.

ΙΛΙΑΔΟΣ Ε.

SUMMARY.

The fifth book contains chiefly the exploits of Diomed, who is urged on by Athêne against the Trojans. Arês is withdrawn from the battle by the persuasion of the same Goddess (1—94). Diomed is wounded by Pandarus with an arrow, but is excited thereby to new fury (95—165). Pandarus and Æneas advance together against him. Pandarus is killed (166—206). Æneas, protecting his friend's body, is wounded with a stone (207—310). Aphroditê snatches away her son Æneas, but is wounded on the hand by Diomed (311—351). She flies shrieking from the battle-field, and is borne to Olympus in Arês' chariot (352—430). Apollo protects Æneas, whom Aphroditê had flung down in her flight, and calls Arês back to the battle (431—460). Arês and Æneas who had been healed by divine aid, restore the battle, and the Greeks are driven slowly back (461—710). Herê and Athêne come to the aid of the Greeks (711—779). Athêne and Diomed go together against Arês. Arês is wounded by Diomed (780—863), and flies to Olympus, where he is healed; Athêne and Herê, having effected their purpose, also retire (864—909).

Τ Η Σ Ι Λ Ι Α Δ Ο Σ

ΡΑΨΩΙΔΙΑ Ε.

Ἐνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅστε μάλιστα
 λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο.
 τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

5

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἦστην,
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
 τῷ οἱ ἀποκριθέντε ἐναντίῳ ὀρμηθήτην·
 τὼ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὥρνυτο πεζός.

10

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προτεῖ δολιχόσκιον ἔγχος·
 Τυδεῖδew δ' ὑπὲρ ὤμον ἀριστερόν ἤλυθ' ἀκωκὴ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὥρνυτο χαλκῷ
 Τυδείδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρὸς

15

4 δαῖε.] Active. *She kindled.*
 This verb is never used intransitively.

ἀκάματον πῦρ.] *An unwearied*
(i. e. constantly burning) flame.

5 ἀστέρ' ὀπωρινῷ ἐναλίγκιον.]
Like to the summer star, i. e. to Si-
rius, whose rising is the sign of the
commencement of the ὀπώρα, or
latter part of our summer. The
Greek year was divided into seven
seasons, so that we cannot fix a pro-
per name to each. ὀπώρα is, pre-
cisely, the time between the rising

of Sirius, the ἀστήρ ὀπωρινός, and of
 Arcturus.

6 λαμπρόν.] Adv. *brightly.*

λελουμένος Ὠκεανοῖο.] This must
 be explained as a genitive of the
 place in which the action occurs, as
 at II. 785, conf. also VI. 507, 508.

9 ἀφνειός.] *Rich.* The root of
 this word is the same as that of
 ἀφενος or ἀφνος. Vid. I. 171.

12 ἀποκριθέντε.] *Separated from*
the rest of the Trojan army.

ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον, 20
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύνφας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἷη.
 ἵππους δ' ἐξέλασας μεγαθύμου Τυδέος υἱὸς 25
 δῶκεν ἐταίροισιν κατὰγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἱὲ Δάρητος
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θούρον Ἄρηα 30
 “Ἄρες Ἄρες βροτολοιγὲ, μαιφόνε, τειχεσιπλήτα,
 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;”
 ὣς εἰποῦσα μάχης ἐξήγαγε θούρον Ἄρηα. 35
 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊέντι Σκαμάνδρῳ,
 Τρῶας δ' ἐκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων

19 ἀφ' ἵππων.] As frequently elsewhere, *from his chariot*.

21 περιβῆναι.] *To defend*. Like ἀμφιβαίνειν, I. 37. Conf. particularly XVII. 4—8.

23 ἔρυτο.] *Saved him*, or perhaps literally *dragged him off*. This is an instance of the easy transition from the original sense of ἐρύομαι to its acquired sense *to defend* or *save*. Conf. note on I. 216.

24 ἀκαχήμενος.] *Broken-hearted*. Part. perf. pass. from ἄχω.

29 ὀρίνθη.] *Was troubled*. 1st aorist pass. from ὀρίνω.

31 τειχεσιπλήτα.] i. e. τοῖς τελεσι προσπελάζων, here = *stormer of fortresses*.

36 ἐπ' ἡϊέντι Σκαμάνδρῳ.] Probably, *by the meadowy or grassy Scamander*. This adjective has been explained as connected with the

noun ἡῖον, a bank, and interpreted either *with beautiful banks*, or *with high banks*. ἡῖον however is never used but of the sea-shore, and most generally of a sloping shore, upon which e. g. ships were drawn up. Another interpretation is *violet-covered, flowery*, from ἰον, a violet, which Buttman thinks was a corruption of the real meaning *meadowy*, made because the commentators could find no word from which ἡῖος in its proper and traditional sense, could be derived. He conjectures accordingly, in agreement with the analogy of other adjectives in δεις, an old substantive HION, or OZ or A, meaning, it may be presumed, *a meadow* or *pasture-land*, and thinks further that the word is connected etymologically with ελαμενῆ. Conf. IV. 483.

37 ἐκλιναν.] *Turned to flight*.

ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
 πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν 40
 ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν.
 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἴδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν
 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
 τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ 45
 νύξ' ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὤμον·
 ἤριπε δ' ἐξ ὀχέων, στυγερός δ' ἄρα μιν σκότος εἶλεν.

Τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες·
 υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης,
 Ἀτρείδης Μενέλαος ἔλ' ἔγχεϊ ὀξυόεντι, 50
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
 βάλλειν ἄγρια πάντα, τάτε τρέφει οὖρεσιν ὕλη.
 ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
 οὐδὲ ἐκηβολίαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·
 ἀλλὰ μιν Ἀτρείδης δουρικλειτὸς Μενέλαος, 55
 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρὶ
 ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν.
 ἤριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 τεύχειν· ἔξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἔϊσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
 οἱ τ' αὐτῷ, ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ἦδη.
 τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65

49 αἴμονα θήρης.] *Skilful in the chase.* The word occurs only here, and its derivation is uncertain. Some understand it *quasi* δαίμων, δαήμων, *knowing*. Others derive it from ἀίσσω, and interpret it *eager after*. Others connecting it with the noun αἷμα, *blood*, give as its meaning *full of blood*, i. e. *of spirit* for the chase.

60 ὃς...ἐπίστατο.] i. e. not Harmonides, but Phereclus. Vide 64, which seems to refer to the present

narrative.

61 ἐφίλατο.] Epic aorist of φιλέω. The antepenultimate it will be observed is long, contrary to the quantity of the word from which it comes. We find the imperative, with the same quantity 117, and φίλε, sometimes written φίλε, at IV. 115 and V. 359. But these are by no means solitary instances of the looseness of the Homeric prosody. Vide e. g. l. 31.

βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸς
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
 γνῦξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱὸν,
 ὃς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανῶ, 70
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ᾧ.

τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ ἰνὸν ὀξείῃ δουρί·
 ἀντικρὺ δ' ἂν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 ἥριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Εὐαϊμονίδης Ὑψήνορα δῖον,
 υἱὸν ὑπερθύμου Δολοπλόου, ὃς ῥα Σκαμάνδρου
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ,
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 πρόσθεν ἔθεν φεύγοντα, μεταδρομάδην ἔλασ' ὦμον 80
 φασγάνῳ ἀΐξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85
 ἢ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.
 θῦνε γὰρ ἅμ πεδῖον ποταμῷ πλήθοντι ἐοικῶς
 χειμάρρῳ, ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·
 τὸν δ' οὕτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,

70 πύκα.] Here=*carefully*.

73 ἰνὸν (from ἴς).] Properly the thick *sineu* at the nape of the neck, and so, as here generally, *the back part of the head*.

74 ἂν' ὀδόντας.] *Up through his teeth*, like ἀνά τ' ἀντρα καὶ πέτρας, Soph. O. T. 477.

83 πορφύρεος θάνατος.] *Dark death*, like κῆρες μέλανος θανάτοιο, II. 834. The adjective is probably connected with πορφύρω, and used originally of the *dark troubled sea*, XIV. 16. Later the word came to mean the *purple dye* of the murex; and is used=*bright, beautiful*, and

not in the Homeric sense of *dark, gloomy*.

88 ἐκέδασσε γεφύρας.] *Bursts through its dams*. ἐκέδασσε aorist from κεδάζω, a poetical form of σκεδάννυμι. It is used only in the 1st aorist active and passive. The aorist is here frequentative. Conf. VI. 161.

89 ἐεργμέναι.] *Strongly constructed*. Otherwise explained as = *themselves now surrounded* (by water). Ἐργω (Homeric ἐέργω, Attic ἐργω or εἰργω) is properly to *confine, hem in, or close*. The above sense *strongly constructed* may be derived from this; just as, with the

οὐτ' ἄρα ἔρκεα ἰσχει ἀλωάων ἐριθηλέων,
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.

90

ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἔόντες,

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
 θύνοντ' ἅμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,

95

καὶ βάλ' ἐπαΐσσοντα, τυχῶν κατὰ δεξιὸν ὦμον,
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς ὀϊστός,
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.

100

τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός

“Ὅρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
 δῆθ' ἀνσχήσεσθαι κρατερόν βέλος, εἰ ἐτεόν με
 ὦρσεν ἄναξ, Διὸς υἱός, ἀπορνούμενον Λυκίηθεν.”

105

Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκ' ἀμάσσειεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιον καὶ ὄχεσφιν

adj. πυκνός, the original sense is *close* or *compact*; the derived sense, *strong* or *well put together*. Mr Paley suggests, not improbably, that the root of the participle may be the same as that of ἔρδω, ἔοργα, ἔργον &c. The word will then mean, properly, *made*, and hence *well* or *strongly made*; just as the participle τετυγμένος, from its original sense *built*, comes to mean, emphatically, *well* or *beautifully built*. It scarcely need be added that the two explanations must be kept quite distinct.

91 ἐπιβρίση.] *Falls heavily*, from ἐπιβρίθω. Used elsewhere metaphorically VII. 343.

94 μίμνον.] The nominative to this word is Τρῶες, supplied from the preceding clause, not φάλαγγες, as the ἔόντες following shews.

95 Λυκάονος ἀγλαὸς υἱός.] i. e., Pandarus. Vid. 168.

99 Θώρηκος γύαλον.] *The plate or fold of his cuirass*. The θώρηξ was made up of two γύαλα, one of

which covered the back, the other the breast.

100 ἀντικρὺ δὲ διέσχε.] *And it passed right through*, or perhaps *and it stuck out right through*, a frequent sense of ἔχω, by which we avoid, too, a mere repetition of the words immediately preceding. Conf. XIII. 520, and X. 264.

101. τῷ δ' ἐπὶ μακρὸν αὔσε.] *And over him loudly shouted* the illustrious son of Lycaon. Τῷ has also been translated not *over him* but *at this*, since it is the Trojans who are addressed, and not Diomed; but line 347 is almost conclusive against such a translation. Ἐπὶ is probably separated by tmesis from its verb, although the compound ἐπαυτεῖν is not found. Conf. XV. 321. Another reading is τῷ δ' ἐπὶ, but the only reason for it is the insufficient one of the difficulty of joining ἐπὶ with any other word in the sentence. The dative, as it stands in the text, is a *dativus incommodi*.

ἔσται, καὶ Σθένελον προσέφη, Καπανηΐου υἱόν

“Ὅρσο, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἷστόν.”

110

Ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
πὰρ δὲ σταῖς βέλος ὠκὺ διαμπερές ἐξέρυσ' ὤμου
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.

δὴ τότε ἔπειτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης

“Κλυθὶ μὲν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
εἵποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δητῶ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·

115

δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὀρμὴν ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.”

120

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθεν·
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα

“Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα

125

ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵππότα Τυδεύς·
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἣ πρὶν ἐπῆεν,
ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.

τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,

μή τι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι

130

τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃς ἐς πόλεμον, τήνγ' οὐτάμεν ὀξείῃ χαλκῷ.”

Ἦ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδεΐδης δ' ἐξαὐτίς ἰὼν προμάχοισιν ἐμίχθη·

113 ἀνηκόντιζε.] *Shot or spirited up.*

διὰ στρεπτοῖο χιτῶνος.] *Through his covering of twisted mail.* Others understand στρεπτός as referring to the hooks or thongs by which the two folds of the breast-plate were linked or twisted together.

116 μοι καὶ πατρί.] = καὶ ἐμῷ πατρί. Conf. IV. 219.

118 καὶ ἐς ὀρμὴν ἔγχεος ἐλθεῖν.] *And that he may meet the force of my spear, or come within a cast of*

my spear.

119 ἔβαλε φθάμενος.] *Hath first struck me.* Sometimes a finite tense of φθάνω is used, and the other verb stands in the participle. ἔφθη βαλὼν would have been equally correct. Conf. x. 368.

124 μάχεσθαι.] Here, and throughout Athenè's speech, the infinitive stands = the imperative.

129 πειρώμενος.] *Making trial of, i. e. measuring himself with, thee.* Conf. 220, xx. 349.

καὶ, πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
 δὴ τότε μιν πρὶς τόσσον ἔλεν μένος, ὥστε λέοντα,
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰσπόκοις ὀΐεσσιν
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσῃ·
 τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 ὥς μεμαῶς Τρώεσσι μύγῃ κρατερὸς Διομήδης.

Ἔνθ' ἔλεν Ἀστυνοῦν καὶ Ὑπείρονα, ποιμένα λαῶν,
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρὶ, 145
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὤμον
 πλῆξ', ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἡδ' ἀπὸ νώτου.
 τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετόχετο καὶ Πολύειδον,
 υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος,
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱε,
 ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὅγε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν 155
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτήσιν δατέοντο.

Ἔνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο,
 εἰν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160

138. The αὐλή is the *open fold*, or *yard*, opposed to the σταθμός or *stall* into which the shepherd flies for safety.

140 ἀλλὰ κατὰ σταθμοὺς δύεται.] sc. ὁ ποιμὴν.

τὰ δ' ἐρήμα φοβεῖται.] *And fears (to remain in) the unprotected place.* Vide Soph. Phil. 34. Others take ἐρήμα of the flocks (τὰ ποίμνια) and translate it, *and they, left deserted (by the shepherd), flee in terror.*

141. *And they are huddled close*

together one upon another. The next line completes the description, but forms no proper part of the simile.

146 κληῖδα.] On the *collar-bone*.

153 ἄμφω τηλυγέτω.] Vid. III. 175.

156 ἀμφοτέρω.] Acc. dual, *from both of them.* For this double accusative of the thing taken away, and the person from whom it is taken, conf. I. 275.

158 χηρωσταί.] (Fr. χηρῶ). *Distant relations, who inherited in the absence of any direct issue.*

ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ
 πόρτιος ἢ βοὸς, ξύλοχον κάτα βοσκομενάων,
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἶδεν Αἰνεΐας ἀλαπάζοντα στίχας ἀνδρῶν,
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
 στήν δὲ πρόσθ' αὐταῖο ἔπος τέ μιν ἀντίον ηὔδα 170

“ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἴστοι
 καὶ κλέος; ᾧ οὔτις τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 οὔδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχῶν,
 ὅστις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν 175

Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεὸς ἐστὶ κοτεσσάμενος Τρώεσσιν,
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός
 “ Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδεΐδῃ μιν ἔγωγε δαΐφρονι πάντα εἵσκω,
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστίν.
 εἰ δ' ὄγ' ἀνὴρ ὅν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὄγ' ἄνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185

161 ἄξῃ.] (ἀγνυμι). *Breaks*, frequentative aorist. Conf. line 88. For an instance of ὥς used with the subjunctive in a comparison vid. XXII. 93.

164 βῆσε.] *Brought them down, forced them to descend.* The only tenses of βαλνῶ used, as here, with a causal force, are the future and 1st aorist.

κακῶς.] *In evil plight.*

175 ὅστις ὅδε κρατέει.] *Whatever man this be who is thus mighty, and hath in truth worked much woe to the Trojans.*

178 ἱρῶν μηνίσας.] *Being angry*

for sacrifices which we have neglected. Genitive of the cause of anger. Conf. I. 65.

181 δαΐφρονι.] Here obviously = *warlike*, as indeed it is throughout the Iliad, except in Bk. XXIV. Vide II. 23, and note.

182 αὐλώπιδι.] Explained by the Scholiast, *fitted with a tube* (αὐλός), into which the crest was inserted. It is rendered also, *pointed*, and *pierced with holes in the visor*. In other words, the meaning is not known.

185 τάδε μαίνεται.] *Rages thus*, like ἐγὼ τάδε ὑπερμαχοῦμαι. Soph. O. T. 264.

ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμους,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἤδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
 δεξιὸν, ἀντικρὺ διὰ θώρηκος γυάλοιο·
 καὶ μιν ἔγωγ' ἐφάμην Ἀἰδωνῇι προιάψειν,
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοθήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι
 ἐστᾶσι, κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 ὥς λίπον, αὐτὰρ πεζὺς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
 ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιν

190

195

200

205

187 τούτου.] This must be joined with ἔτραπεν. *Hath turned away elsewhere from this man the swift dart that struck him.* Heyne takes τούτου as governed by κιχήμενον, but κιχάνω, in Homer, governs only the accusative.

190 προιάψειν.] Vide I. 3.

194 πρωτοπαγεῖς.] (πρώτως πεπηγότες) *newly put together.* It does not differ in meaning from the word that follows it, unless indeed νεοτευχέες may mean *newly constructed* in their separate parts, πρωτοπαγεῖς, *newly put together*, i. e. whose separate parts have been newly joined so as to form chariots.

πέπλοι.] Woven stuffs, *carpets* or *curtains*, thrown over the new chariots to protect them.

197 πολλά.] As in I. 35, this word seems to be used in the sense of *earnestly* rather than *many times*, or *much*, so too at line 358.

198 ποιητοῖσιν.] Sometimes translated *well constructed*, but the contrast may have been intended between the house of Lycaon which was *built*, and the earlier habitations of men which were such as nature provided for them, caves, &c. XVI. 235. Ovid, *Fasti*, v. 383. It is reasonable in this case, and in others of the kind which occur frequently, to suppose that if the adverb *well* had been meant it would have been expressed, the more so as a good sense can be found for the word in its ordinary use.

203 εἰλομένων.] Vid. I. 409.

ἀτρεκὲς αἶμ' ἔσσευα βαλὼν, ἥγαιρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἤματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίφ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.”

Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἦνδα
 “Μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι·
 τῷ καὶ νῶϊ πόλινδε σαώσετον, εἴπερ ἂν αὖτε
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι·
 ἢ ἐσὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός
 “Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶν ἵππων· 230
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσετον, εἴπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
 μὴ τῷ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον

208. *I drew real blood when I struck them.*

216 ἀνεμώλια.] *Vain, useless.* Conf. III. 355.

219 ἐπὶ νῶ τῷδ' ἀνδρὶ...ἐλθόντε.] i. e. νῶ ἐπελθόντε τῷδ' ἀνδρὶ.

222 πεδίοιο.] This genitive may depend upon the adverb of place ἐνθα in the next line. Conf. III. 400, or we may join διωκέμεν πεδίοιο, just as we find διέπρησσον πεδίοιο, ἔρχονται πεδίοιο, II. 785, &c. &c. Anyhow the genitive will be one of place. The former is probably the correct

construction here.

226 σιγαλόεντα.] (Said to be derived from σίαλος, *fat*.) *Glittering* or *polished*. Others derive it (quasi σιγαλόεντα) from στίζω, and translate it *ornamentally pierced*, κατεστιγμένα πρὸς κάλλος.

231 εἰωθότι.] Probably, *accustomed to drive them*, not, absolutely, *accustomed*, i. e. *to whom they are accustomed*, *usual*.

233 ματήσετον = ματήσητον.] Subjunctive, derived from μάτην. I fear lest *they may refuse to stir*.

ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
 αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους.
 ἀλλὰ σὺν' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί."

235

“Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκείας ἵππους.

240

τοὺς δὲ ἶδε Σθένελος, Καπανηῖος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα

“Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὁρόω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς,

245

Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·

Αἰνεΐας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
 θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης."

250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης

“Μήτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω·

οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι

οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·

ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὕτως

255

The construction of the sentence is elliptical, as I. 28. Conf. also I. 141, for the frequent use of short for long vowels in Homer.

245 ἀπέλεθρον] = ἀμέτρητον. *Immensae, immeasurable.* πέλεθρον or πλέθρον is a square measure of land = 10,000 square feet.

τόξων εὖ εἰδώς.] Verbs of remembering and forgetting are followed by a genitive. Conf. XVI. 356, 357. Sometimes by an accusative, VI. 222.

249 χαζώμεθ' ἐφ' ἵππων.] *Let us mount our chariot and retire.* Diomed was fighting on foot (255).

252 φόβονδ'.] *In the direction of flight, i. e. words which tend or refer to flight.*

253 οὐ γάρ μοι κ.τ.λ.] *For to*

shrink while I fight (literally to fight shrinking), or to crouch down in terror suits not with the courage I have inherited from my noble ancestors. Or, to shrink from fighting, &c. In the former case μάχεσθαι will be = a noun in the nominative; in the latter it will be in the accusative governed by ἀλυσκάζοντι, and it will be necessary to suppose a change from the participial construction to the infinitive καταπτώσσειν. It is not easy to decide between these two alternatives, but the former seems at least the more simple and natural. Γενναῖος is one who has inherited noble qualities from noble ancestors; Εὐγενής, one who is born of noble ancestors.

255 αὕτως.] *Just as I am.*

ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἔᾱ Παλλὰς Ἀθήνη
 τούτῳ δ' οὐ πάλιν αὐτὶς ἀποίσετον ὠκέες ἵπποι
 ἄμφω ἀφ' ἡμείων, εἰ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἑρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρῳ κτείνειν, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἀντυγος ἡνία τείνας·

Αἰνεῖο δ' ἐπαίξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
 τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύσπα Ζεὺς 265
 δῶχ' υἱὸς ποινὴν Γανυμήδεος, οὔνεκ' ἄριστοι
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῷ τ' ἡελιόν τε.

τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 τῶν οἱ ἔξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
 τῷ δὲ δὺ' Αἰνεῖα δῶκεν, μήστῳρι φόβοιο.

εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλὸν.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός

“Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσασατο, πικρὸς οἷστος·
 νῦν αὐτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.”

Ἡ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος 280
 καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
 αἰχμῇ χαλκεΐῃ πταμένη θώρηκι πελάσθη.

τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός

“Βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὀίω

265 τῆς γάρ τοι γενεῆς, ἧς...δῶκε.]
 For they are, I tell you, of that stock,
 which &c.

ἧς is here attracted into the case
 of its antecedent γενεῆς, a construc-
 tion more common in Attic than in
 Homeric Greek. Ποινὴν follows in
 the accusative,—the case in which
 the relative would have stood, if it
 had not been attracted.

εὐρύσπα.] Vid. I. 498.

269 ὑποσχὼν.] *Having put mares*
to the stallions = Latin *submittens*.

271 τοὺς μὲν. τῷ δέ.] These
 demonstratives must be carefully
 separated in translation from the τέσ-
 σαρας and δύο which follow them, so
 that they may not appear as articles.

272 μήστῳρι.] There is a read-
 ing here μήστῳρε. Conf. II. 767.

δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας." 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης
 "Ἕμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶτ' γ' οἶω
 πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν."

Ὡς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290
 ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.

τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
 αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀνθρεῶνα.

ἤριπε δ' ἐξ ὀχέων· ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 αἰόλα, παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295
 ὠκύποδες· τοῦ δ' αὖθις λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
 δείσας μή πῶς οἱ ἐρυσάλατο νεκρὸν Ἀχαιοί.
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὴ πεποιθὼς,
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐΐσην, 300
 τὸν κτάμεναι μεμαῶς ὅστις τοῦγ' ἀντίος ἔλθοι,
 σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροισιν,
 οἷοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
 τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς 305

289 αἵματος ἄσαι Ἄρηα.] *To satiate Ares with blood.* This genitive may be interpreted as *causal*. Conf. II. 415. Or again since *to satiate* nearly=*to fill quite full*, the genitive may be *material*, according to the ordinary construction of a genitive with verbs of filling, and their equivalents. Conf. ποτοῖο, I. 470.

ταλαύρινον πολεμιστήν.] Either *stout warrior*, or *warrior carrying a shield of bull's hide*, according as we derive it simply from τλάω, ταλαός, or add to that ῥωός as entering into the composition. Some accept the latter definition, and translate the word in the former sense, since a warrior must have been stout, who could carry such a shield without fatigue. That the sense *stout* or *brave* is the proper one appears from

VII. 239. The simple derivation, which most naturally gives the meaning, rests on the authority of Aristarchus.

293 παρὰ νείατον ἀνθρεῶνα.] *By the bottom of his chin.* ἀνθρεῶν is said to be derived from ἀνθέω, because it was there that the beard sprouted. ἀνθέω is used by Homer in this precise sense, *Od.* XI. 320.

295 αἰόλα.] Vid. III. 185.

299 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε.] Like περιβῆναι in line 21.

303. Virgil outdoes this passage in what Coleridge has happily called the "material sublime." He gives his hero the strength of twelve men instead of two. *Æn.* XII. 897—901.

305. *With this he struck the hip-bone of Æneas, where the thigh-bone turns in the hip-bone, and men call it the cup.*

ἰσχύῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
ὥσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὅγ' ἦρως
ἔστη γνύξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δέ ὅσσε κελαινὴ νύξ ἐκάλυψεν.

310

Καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὅξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
ἀμφὶ δ' ἐὼν φίλον υἷον ἐχέυατο πήχες λευκῶ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν,
ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

315

Ἡ μὲν ἐὼν φίλον υἷον ὑπεξέφερεν πολέμοιο·

οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων

τάων ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης,

320

ἀλλ' ὅγε τοὺς μὲν εἰς ἡρύκακε μώνυχας ἵππους

νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας.

Αἰνείας δ' ἐπαΐξας καλλίτριχας ἵππους

ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.

δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης

325

τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,

νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὅγ' ἦρως

ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,

αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους

307 ἄμφω τένοντε.] *Both the ligaments.*

309 ἔστη.] Here means, of course, simply supported himself so that he was not absolutely prostrate; so too at line 587.

ἐρείσατο...γαίης.] *Supported himself on the ground, leant on the ground.* Genitive of place.

315 πρόσθε δέ οἱ κ.τ.λ.] *And in front of him she spread a fold of her bright robe to cover him.* For this sense of καλύπτειν, = not to cover but to spread as a covering, conf. XVII. 132. Οἱ is here a *dativus commodi*. It is not governed by πρόσθε, which would be followed, if by any case,

by a genitive. But it is here adverbial.

323 Αἰνείας.] This genitive depends upon the ἵππους at the close of the line. It is not governed by ἐπαΐξας, which stands with no case expressed after it, = *having rushed (upon them)*, i. e. upon the horses.

326 ὅτι οἱ φρεσὶν ἄρτια ἦδη.] *Because the thoughts of his mind were kindred with his (Diomed's) own, i. e. because Deiphylus was of the same mind with himself.*

ἄρτιος.] (From ἄρω) *suitable to, exactly fitted with.*

φρεσὶν ἦδη.] For this phrase, conf. II. 213.

ἐμμεμαώς· ὁ δὲ Κύπριν ἐπώχετο νηλεῖ χαλκῇ,
 330 γιγνώσκων ὅτ' ἀναλκις ἔην θεὸς, οὐδὲ θεάων
 τάων αἵτ' ἀνδρῶν πόλεμον κᾶτα κοιρανέουσιν,
 οὔτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννῶ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,
 335 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 340 πρυμνὸν ὑπερ θέναρος. ῥέε δ' ἀμβροτον αἷμα θεοῖο,
 ἰχῶρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν·
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἷθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν.
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων
 345 κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης
 “Εἵκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·
 ἡ οὐχ ἄλις ὅττι γυναῖκας ἀνάλκιδας ἡπεροπεύεις;
 350 εἰ δὲ σύγ' ἐς πόλεμον πωλήσσαι, ἡ τέ σ' οἴω
 ῥυγῆσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθηαι.”
 “Ὡς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆνεμος ἔξαγ' ὀμίλου
 ἀχθομένην ὀδύνῃσι· μελαίνετο δὲ χροῖα καλόν.
 355 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἄρηα
 ἥμενον· ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ.

339 πρυμνὸν ὑπερ θέναρος.] *Above the extremity of the palm.* The part of the hand intended seems to be that just before the wrist. Πρυμνός, when used of a limb, means always that extremity which is nearest the trunk.

344 μετὰ χερσίν.] *Between his hands,* i. e. taking hold of him with both hands, so that the hands would be on either side of him.

347 τῇ δ' ἐπὶ, κ.τ.λ.] Vid. line 101.

352 ἀλύουσα.] *Frantic with pain.* This verb is used to express any violent emotion, of joy, or pride, or grief, like the English *beside herself*.

356 ἐκέκλιτο.] *Rested on,* i. e. was surrounded or covered with, from κλίνω. Bothe wishes to read ἐκέκλετο, shortened for ἐκέκλετο from κλείω, which suits the sense in this passage very well, but not so well in others. Vid. line 709, where κεκλιμένος clearly means *resting on*,

ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο
πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους

“Φίλε κασίγνητε, κόμισαί τέ με δός τέ μοι ἵππους,
ὄφρ’ ἐς Ὀλυμπον ἵκωμαι, ἵν’ ἀθανάτων ἔδος ἐστίν. 360
λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,
Τυδείδης, ἵς νῦν γε καὶ ἄν Διὶ πατρὶ μάχοιτο.”

ᾧ φάτο, τῇ δ’ ἄρ’ Ἀρης δῶκε χρυσάμπυκας ἵππους.
ἡ δ’ ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ.
παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν, 365
μάστιξεν δ’ ἐλάαν, τῷ δ’ οὐκ ἄκοντε πετέσθην.
αἶψα δ’ ἔπειθ’ ἵκοντο θεῶν ἔδος, αἶπὺν Ὀλυμπον.

ἔνθ’ ἵππους ἔστησε ποδὴνέμος ἀκέα Ἴρις
λύσας ἐξ ὀχέων, παρὰ δ’ ἀμβρόσιον βάλεν εἶδαρ.
ἡ δ’ ἐν γούνασι πίπτε Διώνης δι’ Ἀφροδίτη, 370
μητρὸς ἐῆς· ἡ δ’ ἀγκὰς ἐλάζετο θυγατέρα ἦν,
χειρὶ τέ μιν κατέρεξεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν

“Τίς νύ σε τοιάδ’ ἔρεξε, φίλον τέκος, Οὐρανιώνων
μαψιδίως, ὥσεί τι κακὸν ῥέζουσιν ἐνωπῇ;”

Τὴν δ’ ἡμείβετ’ ἔπειτα φιλομμειδῆς Ἀφροδίτη 375
“Οὐτά με Τυδέος υἱὸς, ὑπέρθυμος Διομήδης,
οὔνεκ’ ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.

οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνὴ,
ἀλλ’ ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380

Τὴν δ’ ἡμείβετ’ ἔπειτα Διώνη, δῖα θεάων

i. e. *on the shores of*, the transition from which meaning to that in the passage before us is not violent. The word is interpreted by the Scholiast *ἐκεῖτο, περιείχετο, ἐκεκάλυπτο, quæ omnia*, says Bothe, *sunt opulantis magis quam interpretantis*. But there is no authority to justify an alteration of the text.

358 χρυσάμπυκας.] *With frontlets, or head-bands of gold.* ἀμπυξ is also used for a fillet to bind up a woman's front hair. XXII. 469.

361 ἄχθομαι ἔλκος.] Accusative of cognate notion. The whole phrase equal to ἀχθομαι ἀχθος ἔλκος.

ὃ με βροτὸς οὔτασεν ἀνὴρ.] ὃ is a cognate accusative after οὔτασεν, which takes therefore here two accusatives.

369 ἀμβρόσιον.] *Divine, or causing immortality.* It is not used like νεκτάρεος (III. 385) as a general epithet of praise, but strictly in accordance with its derivation. Conf. I. 529, II. 19.

379. *For it is no longer between Trojans and Greeks that the fearful battle (is joined).* Not, of course, that it did not go on between them, but that they were no longer the only parties to it.

“ Τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο, κηδομένη περ.
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ’ ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ’ ἄλγε’ ἐπ’ ἀλλήλοισι τιθέντες.
 τλῇ μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ’ Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
 χαλκῆφ δ’ ἐν κεράμφῳ δέδετο τρισκαίδεκα μῆνας.
 καὶ νύ· κεν ἔνθ’ ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυιῇ, περικαλλῆς Ἡερίβοια,
 Ἑρμέα ἐξήγγειλεν· ὁ δ’ ἐξέκλεψεν Ἄρηα 390
 ἦδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλῇ δ’ Ἥρη, ὅτε μιν κρατερός παῖς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῳ τριγλώχινι
 βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
 τλῇ δ’ Αἶδης ἐν τοῖσι πελώριος ὦκυν οἷστὸν, 395
 εὐτέ μιν ὦπτός ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἄχεων, ὀδύνησι πεπαρμένος· αὐτὰρ οἷστος
 ὦμφ ἐνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν. 400
 τῷ δ’ ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσω
 ἠκέσατ’· οὐ μὲν γάρ τι καταβνητός γ’ ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ἔθετ’ αἷσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεοὺς, οἳ Ὀλυμπον ἔχουσιν.
 σοὶ δ’ ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ’ οὐ δηναιὸς ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 ἐλθόντ’ ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.

387 χαλκῆφ δ’ ἐν κεράμφῳ.] *In a brazen prison.* The prison at Cyprus is said to have been called κέραμος. The word means properly *an earthen vessel, or jar.* We do not know the story except from this passage, so that it is not possible to speak certainly about the meaning of the word here.

388 ἄτος πολέμοιο.] *Insatiate of war, ἄτος=δατος, from ἄω, ἄσαι,*

with a negative added.

393 τριγλώχινι.] *Three-barbed.*

395 ἐν τοῖσι.] *Among them, i. e. among the gods who were wounded in these encounters.*

403 οὐκ ἔθετο.] *Felt no shame.* For this word, vide I. 181.

406 τό.] *This.*

408 παππάζουσιν.] *Call him father.* πάππα, a word used by children and girls, *Od.* VI. 57.

τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν, 410
 φραζέσθω μή τις οἱ ἀμείνων σεῖο μάχηται,
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρη,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο.” 415

Ἡ ῥα καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ'
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
 αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
 κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη 420

“Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνιείσα
 Τρῶσιν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,
 τῶν τινὰ καρρέζουσα Ἀχαιϊάδων εὐπέπλων
 πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν.” 425

Ὡς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσῇν Ἀφροδίτην

“Οὐ τοι, τέκνον ἐμὸν, δέδοται πολεμήϊα ἔργα,
 ἀλλὰ σύγ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
 ταῦτα δ' Ἀρηϊ θεῷ καὶ Ἀθήνῃ πάντα μελήσει.” 430

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἰνεία δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
 γυγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 ἀλλ' ἔγ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
 Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,

414 κουρίδιον πόσιν.] *Her wedded husband.* Vid. I. 114.

416 ἰχῶ.] A shortened form, for ἰχώρα, as we find δῶ=δῶμα, ἰδρῶ=ἰδρώτα, &c., &c. For the word, vide lines 339—342.

424 καρρέζουσα=καταρέζουσα.] (Like κάββαλεν=κατέβαλεν, 343, &c.) *Stroking or fondling.*

430 Ἀρηϊ θεῷ.] *To keen or terrible Ares.* Vide II. 758, and conf. V. 536 and 571, where the meaning *swift* is still more out of place than in the present passage.

437. *And thrice Apollo struck down his glittering shield.* Conf. VII. 261.

δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων

“Φράζεο, Τυδείδην, καὶ χάζεο, μηδὲ θεοῖσιν

440

ἴσ' ἔθελε φρονέειν, ἐπεὶ οὔποτε φύλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”

ᾧ φάτο, Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων

445

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·

ἦτοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα

ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.

αὐτὰρ ὁ εἶδωλον τεύξ' ἀργυρότοξος Ἀπόλλων

αὐτῷ τ' Αἰνείᾳ ἔκελον καὶ τεύχεσι τοῖον,

450

ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ

δῆλουν ἀλλήλων ἀμφὶ στήθεσσι βοείας

ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.

δὴ τότε θοῦρον Ἄρην προσηύδα Φοῖβος Ἀπόλλων

“Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα, 455

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθὼν,

Τυδείδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;

Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

ᾧ εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,

460

Τρῶας δὲ στίχας οὔλος Ἄρης ὥτρυνε μετελθὼν,

εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν

υἷάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν

“ᾧ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος,

439 δέ.] Introduces the apodosis, as frequently elsewhere.

441 ἴσ' ἔθελε φρονέειν.] And do not choose (i. e. be not presumptuous enough) to entertain thoughts on a level with (those of) the gods. Conf. I. 187.

448 κύδαινον.] Not did him honour, but gave him that in which men glory; here, strength and soundness of body. Conf. line 906, where Ares is described as κύδει γαίων, under circumstances which were any-

thing but glorious to him, so that it can only mean *rejoicing in the glory* of his recovered strength, and his fine clothing.

453 λαισήϊά τε πτερόεντα.] And their light bucklers. The derivation of λαισήϊον is quite uncertain. According to the Scholiast it comes from λάσιος, hairy, since it was covered with raw hide, vide Herod. VII. 91. Others derive it from λαιδς, the left-hand armour.

461 οὔλος.] Pernicious. Vid. II. 6.

ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465
 ἢ εἰσόκεν ἀμφὶ πύλης εὐποιοιτῇσι μάχωνται;
 κεῖται ἀνὴρ ὄντ' ἴσον ἐτίομεν Ἑκτορι δίφ,
 Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο.
 ἀλλ' ἄγετ', ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον."

Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470
 ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον

"Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
 φῆς πον ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.
 τῶν νῦν οὔτιν' ἐγὼ ιδέειν δύναμ' οὐδὲ νοῆσαι, 475

ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπίκουροι ἔνειμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἔπι δινήεντι,
 ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
 καὶ δὲ κτήματα πολλὰ, τὰτ' ἔλδεται ὅς κ' ἐπιδευής.

ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον
 οἶόν κ' ἢ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·
 τύνῃ δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσιν.
 μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,

465 ἐς τί ἔτι;] *To what point yet?*
 or *how long yet?* just like the Latin
quousque.

469 σαώσομεν=σαώσωμεν.] Conf.
 I. 141.

477 ἔνειμεν.] *Are among you, or*
are in (the city).

484 φέροιεν.] *Carry off*, of spoils,
 generally, *ἀγοιεν*, *drive off*, of flocks
 and herds. This passage may be
 compared with Achilles' speech, I.
 154—156.

487 μή πως, ὥς...γένησθε.] Be-
 ware lest, as though caught in the
 meshes of an all-enclosing net, ye
 become a spoil and booty for men
 who are your enemies.

ἀλόντε.] Aor. part. of ἀλίσκομαι.

The antepenultimate of this word is
 short everywhere else, and the use
 of the dual with a real plural sense
 is most unusual. Bentley reads
 λίνου πανάγροιο ἀλόντες, thus getting
 rid of both difficulties but in mere
 conjecture. For the dual used as
 a plural, vide I. 567, VIII. 186. If
 it is thought necessary in these cases
 to explain the use of a dual by sup-
 posing the plural noun agreeing with
 it to be separated mentally into two
 divisions, such an explanation may
 be given here, e. g. (1) you, and (2)
 the rest of the people, or (1) native
 Trojans, and (2) allies. But it is
 more probable that the dual and
 plural were not distinguished in

ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.
σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."

Ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορι μῦθος.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη, 495
ἰτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
ὥς δ' ἄνεμος ἄχνας φορέει ἱεράς κατ' ἀλωὰς
ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότε Ἀχαιοὶ
λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὅν ῥα δι' αὐτῶν
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
ἅψ' ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἥνιοχῆες· 505
οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα

very early Greek, and that the distinction between them was not always made at the time of the Homeric poems.

κύρμα.] (From κύρω, *to fall in with, light upon*) *that on which one lights, booty.*

490 σοὶ δὲ χρή, κ. τ. λ.] *But it is fit that all these matters be thy care by night and by day.* The dative σοὶ depends upon the verb μέλειν. Νύκτας is an accusative of duration of time.

491 τηλεκλειτῶν ἐπικούρων.] *Far-renowned allies.* In the several passages in which this word occurs there exists a various reading, τηλεκλητῶν, *summoned from afar*, an epithet less applicable, because many of them did not come from afar, but from the near neighbourhood of Troy. τηλεκλειτός (from τῆλε and κλέω, or κλείω) is nearly identical in meaning with τηλεκλυτός (from τῆλε and κλύω), and one or the other word

is accordingly used as the metre of the particular verse requires.

492 κρατερὴν δ' ἀποθέσθαι ἐνιπήν.] *And to put away harsh reviling; which may mean either, not to indulge in it, or, less probably, not to incur it from others.* It is not clear whether this is advice given to Hector, or to be given by Hector to the allies.

499 ἱεράς κατ' ἀλωὰς.] *At the sacred threshing-floors; sacred, as everything in a system of Polytheism was sacred, by being under the special care of some particular divinity.* Vid. next line.

502 ἀχυρμιαί.] (From ἀχυρον, *chaff*) *chaff receptacles*, places where the chaff fell when it was winnowed from the corn. The word is found only here.

504 ἐπέπληγον.] 2nd aorist, with reduplication and augment, from πλήσσω.

θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινε ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 Τρῶσιν θυμὸν ἐγείραι, ἐπεὶ ἶδε Παλλάδ' Ἀθήνην 510
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.

Αὐτὸς δ' Αἰνείαν μάλα πόνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔτι.
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.

Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὄτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκὰς,
 ἀλλ' ἔμενον νεφέλησιν ἐοικότες, ἅστε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὃφρ' εὔδησι μένος Βορέας καὶ ἄλλων
 ζαχρηῶν ἀνέμων, οἷτε νέφεα σκιόεντα 525
 πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες·

508 τοῦ.] As at 519, a demonstrative pronoun, explained afterwards by the introduction of the name for which it stands. Comp. also *Od.* VI. 48, ἥ μιν ἔγειρε Ναυσικλᾶν ἐϋπεπλον.

509 χρυσαόρου.] (Probably) *with golden sword*, but the word has been very variously explained. *ἀορ* is certainly used to mean not only a sword, but any implement, as *the bow* of Artemis, *the trident* of Poseidon, &c., and has been understood here of *the lyre* of Apollo. Again, it has been taken as = *ἀορτήρ*, *a shoulder strap*, or *belt*, and the compound word has been translated *with a golden strap* to his quiver or lyre. But there appears no sufficient reason for departing from the proper and obvious meaning of the word, *with golden sword*. And this word we must take literally, not of the

sun's rays (as in that splendid seventeenth chapter of *Eothen*, which describes a ride across the desert under the "flaming sword" of a hot eastern sun), for Apollo and the Sun-God are different persons with Homer.

511 οἰχομένην.] Since he saw that Pallas Athene *had gone away*.

ἀρηγών.] Noun subst. m. and f. *a helper*.

516 μετάλλησάν γε μὲν οὔτι.] *Nevertheless they asked no question of him.* γε μὲν = γε μὴν. For *μετάλλησαν*, vide I. 154.

519 τοῦς.] Demonstrative. Comp. 503.

523 νηνεμῆς.] *During a calm.* A genitive of time. Conf. VIII. 470, &c. &c.

ἔστησεν.] This aorist is frequentative. Comp. line 161 and *passim*.

ὥς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο.

Ἄτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·

“ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,

ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας 530

αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·

φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”

Ἥ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,

Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα

Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν 535

τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·

ἣ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,

νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.

δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἐνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,

νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,

τῶν ῥα πατήρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ

ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο

Ἀλφειοῦ, ὅστ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 545

ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἀνδρεσσιν ἄνακτα·

Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,

ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,

528 πολλά.] *Earnestly*; not often or with many words. Comp. 398, &c.

536 θοός.] *Keen* or *brave*. Comp. IL 542, and line 571 of present book, where the sense *swift* is still more obviously inadmissible.

539 ἔλασσε.] Heyne takes this sentence as somewhat irregular grammatically, and supposes Agamemnon the subject of ἔλασσε. This is not necessary, for ἐλαύνειν is sometimes used intransitively, or at least with no accusative expressed, as at line 366.

546 ὅς.] *Who*, i. e. the river Alpheus. We find sometimes in Homer a strange confusion of animate and inanimate nature, to us quite unintelligible. It is not here the river-god, but the broad flowing

stream itself, that is father to Orsilochus. So too at XXI. 2, and again 186 et seq. Conf. also *Od.* XI. 237—243. We can say only that such expressions represent an early phase of thought, which was passing away even in Homer's time, and which we have so long passed that we cannot even represent to ourselves its meaning. We must compare it with the spontaneous language still common in regions whose inhabitants have not shared the mental evolution of western Europe. Vide Grote's *Greece*, Vol. I. cap. XVI., and particularly a passage quoted from Sleeman's *Rambles and Recollections of an Indian Official*. Vide also Tylor's *Early History of Mankind*, cap. XII.

Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν

550

Ἴλιον εἰς εὔπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.

οἷω τώγε λέοντε δύω ὄρεος κορυφῇσιν

ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·

555

τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῷ
ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·
τοῖω τὼ χεῖρεσσιν ὑπ' Αἰνεΐαιο δαμέντε
καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσιν.

560

Τὼ δὲ πεσόντ' ἐλέησεν ἀρητῆφιλος Μενέλαος,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθροπι χαλκῷ,
σείων ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἄρης,
τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνεΐαιο δαμείη.

τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν,
μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.

565

τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·

Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.

570

Αἰνεΐας δ' οὐ μέϊνε, θοός περ ἐὼν πολεμιστῆς,
ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.

555 ἐτραφέτην.] Since this form, as it stands, is properly active, it has been supposed shortened for ἐτραφήτην. Such changes are certainly common in Homer, but the supposition is not necessary here. The verb may be used in a neuter as well as in an active sense. Comp. VII. 199.

557 ἀνθρώπων, ἀνδρῶν.] We may see here the difference between these two words, ἀνθρώπων being used generically of men; ἀνδρῶν, specifically, of men with some implied praise for strength or valour, nearly = of heroes. Φῶς, too, is spe-

cific, but is used rather where the implied epithets refer to bodily, and not to mental qualities.

559 χεῖρεσσιν.] Instrumental dative.

564 τὰ φρονέων.] With this purpose. This line seems added as an after-thought. Since courage in war came naturally from Ares, the god of war, Menelaus is represented as urged on by Ares. But Ares has been just represented fighting for the Trojans, so this reason is assigned for the spirit he infuses into Menelaus.

οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἐταίρων,
αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην.

575

Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἀρηϊ,
ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστάων·
τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
ἑσταότ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·

Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα, 580
ἑσθλὸν Ἀτυμνιάδην—ὃ δ' ὑπέστρεφε μώνυχας ἵππους—
χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.

Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
αὐτὰρ ὅγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμὸν τε καὶ ὤμους.
δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—
ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίῃσιν.

τοὺς δ' ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591

καρτεραί· ἦρχε δ' ἄρα σφιν Ἀρης καὶ πότνι' Ἐννῶ,
ἥ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτῆτος,
Ἀρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὕπισθεν.

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης. 596
ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
στήῃ ἐπ' ὠκυρόφῳ ποταμῷ ἄλαδε προρέοντι,
ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,

583 ἡνία λεύκ' ἐλέφαντι.] *The reins white with ivory.* Dative of the instrument. For the use of ivory as an ornament for horses, vide IV. 141 et seq.

587 τύχε γάρ.] *For he lit upon.*

593 ἥ μὲν ἔχουσα, κ.τ.λ.] (1) "She indeed bearing with her the reckless brawl of battle," or (2) "having as her companion Tumult insatiate of strife." The genitive in the latter case must be explained

as relative, and may be referred to the class of words meaning *to cease from*, which take a genitive, as at VI. 107 and passim. If so the literal sense will be *that cannot be shamed away from the strife*. For ἀναιδής, conf. IV. 521.

597 ἰὼν πολέος πεδίοιο.] A genitive of place as at II. 785, &c.

598 στήῃ. ἀνέδραμε.] These aorists are frequentative.

ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῶ 600

“ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα δῖον
αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν.
τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λουγὸν ἀμύνει
καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ εἰκώς.
ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
εἵκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”

ὣς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ' Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
εἰν ἐνὶ δόφρῳ ἔοντε, Μενέσθην Ἀγχιάλόν τε.

Τῷ δὲ πεσόντ' ἔλεησε μέγας Τελαμώνιος Αἴας 610
στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἀμφιον, Σελάγου υἱὸν, ὃς ῥ' ἐνὶ Παισῷ
ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἐμοῖρα
ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας.
τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
νειαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
αὐτὰρ ὁ λαῆ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
ᾧμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
δεῖσε δ' ὅγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
οἳ ἐ, μέγαν περ ἔοντα καὶ ἱφθιμον καὶ ἀγαυόν, 625
ᾧσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.

601 οἷον.] Adverbial *how*.

603 πάρα.] Accentu retracto=πα-
ρεστι. There ever stands by his side.

606 μενεαινέμεν.] Infin. for im-
perat. And let not your eagerness
carry you to, &c. Conf. I. 20.

613 πολυκτῆμων.] With vast pos-
sessions, e. g. gold and silver. πολυ-
λήϊος, with many corn-fields, or more
precisely, fields of corn, since λήϊον
is properly in Homer the corn itself
standing in the field. Vid. II. 147.

614 μετά.] In the direction of, to.

623 ἀμφίβασιν κρατερήν.] The
strong defence, given by the Trojans
to their prostrate comrade. The
same remarks apply to ἀμφίβασις as
to ἀμφιβαίνω. I. 37. Or, the mean-
ing may here be that what Ajax
feared was that he might himself be
surrounded by the Trojans.

625. This and the line following
are repeated from IV. 534.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμινην·
 Τληπόλεμον δ' Ἡρακλείδην, ἧῦν τε μέγαν τε,
 ὥρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἷς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν
 “ Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ' οἷόν τινά φασι βίην Ἡρακληεῖην
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα·
 ὅς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος 640
 ἔξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμὸς, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀλομαι ἄλκαρ ἔσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀἴδαο περήσειν.”
 Τὸν δ' αὖ Σαρπηδὼν, Λυκίων ἀγὸς, ἀντίον ἤῤδα
 “ Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
 ὅς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650

636 πολλὸν ἐπιδεύεαι.] *Thou art far inferior to.*

637 ἐπὶ.] With genitive, *in the time of*, like ἐπ' ἐμοῦ, *in my time*. Herod. i. 5.

638 ἀλλ' οἷόν τινά φασι, κ.τ.λ.] This is best explained as elliptical. We must supply from the context. *But they are the true sons of Zeus who are such as they say Hercules was, &c.* It has been also interpreted as a phrase expressing admiration, in which case no ellipse need be supposed. *But what sort of man do they say!* &c. There is also a reading, ἀλλοῖόν τινα, i. e.

Another sort of man they say Hercules was.

643 κακός.] *Cowardly.*

646 περήσειν.] *περάω* is properly *to drive right through*, hence *to drive right through to a thing* which is put in the accusative, not governed by the verb, but expressing *motion to, to reach*. We may understand it here as = either *to pass through*, or *to reach*; probably the former. Conf. xxiii. 71, where it is the wish of Patroclus not to reach the entrance of, but to enter the abode of the departed.

οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀϊδι κλυτοπόλῳ."

Ὡς φάτο Σαρπηδὼν, ὃ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδὼν, αἶχμῃ δὲ διαμπερές ἦλθ' ἀλεγεινῇ·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.

Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ 660
 βεβλήκειν, αἶχμῃ δὲ διέσσυτο μαιμώωσα,
 ὅστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λονγὸν ἄμυνεν.

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον. τὸ μὲν οὔτις ἐπεφράσατ' οὐδ' ἐνόησεν, 665
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ,
 σπευδόντων τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ· 670
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἢ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.

οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῷ· 675
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.

654 κλυτοπόλῳ.] *Famous for his steeds*, a fixed epithet for Aïdoneus, the source of which it is not easy to discover, unless it be from the story of the rape of Proserpine, who was carried off in a chariot drawn by black steeds.

656 ἀμαρτῇ.] *Together*. From ἄμα and (perhaps) ἀπτάω.

665 ἐλκόμενον.] *Of the spear-shaft, dragging on the ground*. The same sense of the verb is found in the compound ἐλκεσίπτελος, an epi-

thet, in the *Iliad*, of Trojan women.

666 ὅφρ' ἐπιβαίῃ.] *So that he might ascend* the chariot, which he could not do owing to the presence of the spear. Another reading omits the comma at the end of the line. ὅφρα ἐπιβαίῃ must then be taken with σπευδόντων, *in their haste that he might mount*. Σπευδόντων is, anyhow, a gen. abs.

673 ὅγε.] *Redundant*, as at III. 409, quod vide.

ἔνθ' ὄγε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλίον τε Νοήμονά τε Πρύτανίν τε.
 καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεὺς,
 εἰ μὴ ἄρ' ὄξυ νόησε μέγας κορυθαίολος Ἔκτωρ. 680

βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 δέϊμα φέρων Δαναοῖσιν· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδῶν, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπεν

“Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κεῖσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
 νοστήσας οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”

ὣς φάτο, τὸν δ' οὔτι προσέφη κορυθαίολος Ἔκτωρ,
 ἀλλὰ παρήϊξεν, λεληημένος ὕφρα τάχιστα 690

ὥσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μέλινον ὥσε θύραζε
 ἵφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἐταῖρος. 695

τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·
 αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας
 ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.

Ἀργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700
 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 χάζονθ', ὥς ἐπύθοντο μετὰ Τράεσσιν Ἀρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ἵστατον ἐξενάριξαν

682 οἱ προσιόντι.] This dative is instrumental, expressing that by which the joy of Sarpedon was produced.

683 ὀλοφυδνόν.] A word of wailing.

690 λεληημένος.] With eager haste. Conf. IV. 465.

693 φηγῷ.] Oak, probably the *quercus esculus*. This oak was close to the Scæan gate. Vid. VI. 237,

IX. 354.

694 οἱ.] *Dativus commodi*. For him, i. e. to serve him.

698 κακῶς κεκαφηότα θυμόν.] Probably his painfully gasping spirit. κεκαφηότα, perf. part. of *καφέω, akin to κάπτω, καπύω. It is found in this phrase only.

700 προτρέποντο=ἔφευγον προτροπάδην.] Fled in haste.

Ἐκτῶρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἴδης;
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἑλενον καὶ Ὀρέσβιον αἰολομήτρην,
 ὅς ῥ' ἐν Ἰλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,
 λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοὶ, μάλα πίονα δῆμον ἔχοντες. 710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 ἧ ῥ' ἄλιον τὸν μῦθον ὑπέρτημεν Μενελάῳ, 715
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 ἧ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρη, πρέσβα θεὰ, θυγάτηρ μέγαλοιο Κρόνοιο·
 Ἡβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκινημα, σιδηρέῳ ἄξονι ἀμφίς.
 τῶν ἦτοι χρυσῆ ἵτυς ἄφθιτος, αὐτὰρ ὑπερθεν
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι 725
 πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.

708 μέγα πλούτοιο μεμηλώς.] *Much busied about wealth, i. e. very wealthy.*

710 πίονα.] *Rich, literally fat.* The substantive *fatness* is used in precisely this sense in our English version of the Bible. Ps. lxxv. 11. Conf. also *Od.* ix. 135. δῆμον here = *land*, as at III. 201, &c.

715 ἧ ῥ' ἄλιον τὸν μῦθον, κ.τ.λ.] *Surely vain was that promise which we made to Menelaus.*

717 οὐλον.] *Pernicious.* Conf. II. 6.

722 ἀμφ' ὀχέεσσι βάλε.] i. e. ἀμφίβαλεν ὀχέεσσι, *placed on both sides of the chariot.*

723 σιδηρέῳ ἄξονι ἀμφίς.] *About*

or around the iron axle. The axle would of course pass through the centre of the wheels, and the wheels would, therefore, as it were surround it. This does not happen to be our way of stating such a relation, but we find it frequently in Greek. Conf. *Soph. Ajax*, 828.

724 ἵτυς.] *The felloe.* ἐπίσσωτρα, *the tires.* πλήμναι, *the naves.* δίφρος, *the chariot-board.* ἀντυγες, *rails.* ῥυμὸς, *the pole.* ζυγὸν, *the yoke or cross-bar* fastened at the end of the pole, and having the *λέπαδνα* at the end of it, *leather straps* by which the horses were attached to it.

δίφρος δὲ χρυσείοισι καὶ ἀργυρέοισιν ἱμάσιν
ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγές εἰσιν.
τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
κάλ' ἔβαλε, χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.

730

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

735

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,
δεινὴν, ἣν πέρι μὲν πάντη φόβος ἐστεφάνωται,
ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκῆ,
ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,
δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον,
χρυσείην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.

740

731 χρύσεια.] Not golden, but
decked with gold.

734 ἑανόν.] Flexible or flowing.
Vid. III. 385.

739 ἐστεφάνωται.] Forms a border,
stretches as a border, literally
has been stretched as a border, and
is there still. στέφανος means properly
that which surrounds, a border.
The meaning, crown or garland, is
derived from this. For the perfect
tense with the force of a present,
conf. I. 37. The above interpretation
is so unanimously supported by
the commentators that I have no
choice but to adopt it. The sense
rose in relief suits the passage better,
and is the only one which suits,
XI. 36. The Greek will certainly
admit it. Conf. note on ἐπεστέ-
ψαντο, I. 470.

741. The genitive δεινοῖο πελώ-
ρου is as it were in apposition to
γοργούς, implied by and equivalent
with the adjective γοργεῖη. Conf.
III. 180.

743 ἀμφίφαλον.] With double
peak or shade. Vide III. 362.

τετραφάληρον.] Perhaps with four
plumes. Buttmann, from the word
φαληριδώντα, crested, as it were, with
white foam (an epithet of κύματα
in XIII. 799, the only place where
the word occurs), and from the word
before us, supposes φάληρος to have
been used either as a name of, or as
an epithet for, the white crest of a
helmet. Τετραφάληρος κυνέη, then,
will be the helmet with four such
crests. The meaning both of the
simple and compound word is very
doubtful.

744 ἑκατὸν πολίων πρυλέεσσ'
ἀραρυῖαν.] The meaning of this
phrase is most doubtful. It is ex-
plained as (1) Fit for (i. e. large
enough to cover), or (2) ornamented
with (1) the foot soldiers, or (2) the
chieftains of a hundred cities, so
that, reddendo singula singulis, there
are four possible interpretations.
πρυλέες is explained by the Scho-

ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος 745
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσιντε κοτέσσεται ὀβριμοπάτρη.

Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοι,
τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε, 750
ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἥδ' ἐπιθεῖναι.

τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν

“Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα,
ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι
τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπέλλων, 760
ἄφρονα τοῦτον ἀνέντες, ὅς οὔτινα οἶδε θέμιστα;
Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίδωμαι;”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
“Ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765
ἥ ἐ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.”

Ὡς ἔφατ', οὐδ' ἀπλήθησε θεὰ λευκώλενος Ἥρη,

liast as *πεῖροι* ὀπλῖται. The word is used several times by Homer of men fighting on foot, but seemingly *chieftains* nevertheless. Conf. XI. 49, and, particularly, XII. 77. Hermann explains it by *πρόμαχοι*, a sense which suits all the passages where it is found. Vide in addition to the above references, XV. 517, and XXI. 90.

751 ἀνακλῖναι.] *To fold back*, i. e. *remove*.

752 κεντρηνεκέας.] (From *κέντρον* and *ἐνέγκω*) *urged with the goad*, literally *suffering the goad*. *νηεκῆς* occurs as an adjectival termination in several other words; *δινηεκῆς*, *carried*, or *reaching right*

through, *continuous*. *ποδηνεκῆς*, *reaching down to the feet*. *δουρηνικῆς*, *a spear's cast off*, i. e. as far as a spear may be borne or cast, in all of which words a passive force must be assigned to it. In *κεντρηνεκῆς* however its force is active, *suffering the goad*.

759 ἔκηλοι.] Conf. I. 554, where *εὐκηλος*, another form of the same word, is used.

761 ὅς οὔτινα οἶδε θέμιστα.] *Who knows no law*, i. e. *who regards not*, or *thinks not of law*. Conf. I. 238.

766 ὀδύνησι πελάζειν.] Literally *to make him approach to agonies*, i. e. *to inflict them on him*.

μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἄκοντε πετέσθην
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

ὅσπον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν

770

ἦμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,

τόσπον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.

ἀλλ' ὅτε δὴ Τροίην ἶξον ποταμῷ τε ῥέοντε,

ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,

ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη

775

λύσασ' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν

τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην, τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,

ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.

ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι πλείστοι καὶ ἄριστοι

780

ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο

εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν

ἢ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνὲν,

ἔνθα στᾶσ' ἦῤυσε θεὰ λευκώλενος Ἥρη,

Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ,

785

ὅς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα

770 ὅσπον ἡεροειδὲς=ὅσπον ἡέρα.]

Homer uses *ἀήρ* sometimes for *air*, sometimes for *fog* or *mist* (776), because, as Buttmann thinks, the ancients considered fog to be a thickened air. Darkness to them was a very thick fog, so that we find the compound *ἡεροφοῦτις Ἐριννὺς* = *Erinyes who walks in darkness*. The word then in the passage before us may mean either, as far *through the air*, simply, or as far *through the distant hazy air*, for there is nothing in the context to guide us to its precise meaning.

772 ὑψηχέες.] *High-sounding*, here probably = *loud neighing*.

776 ἡέρα πουλὺν.] *A thick mist*. This form of *πολὺς* is used as an adjective of two terminations. Conf. X. 27.

777 ἀμβροσίην.] This word is probably a substantive, *immortality*.

“For just as the deities wash themselves with beauty, *Od.* XVIII. 192, so they eat and drink immortality.” (Buttmann). It is often explained as an adjective, with *ἔδωδῃ*, or some such word understood. For the adjective *ἀμβρόσιος*, vid. I. 529, II. 19.

ἀνέτειλε νέμεσθαι.] *Sent up*, or *caused to grow for them to feed on*. *νέμειν* = Latin *pascere*, *to drive to pasture*, or *pasture*, of the herdsman. *νέμεσθαι* = Latin *pasci*, *to go to pasture*, or *feed*, of the cattle. It is added here epexegetically. The construction is the same as in the common phrase, *ἔδωκε φορέειν*, *gave it him to wear*, XV. 532, 533.

782 εἰλόμενοι.] *Pressed close together*, or, as the word is sometimes used without any notion of external force, it may be = *closed up*, *in close order*. Vid. I. 409.

“ Αἰδῶς, Ἀργεῖοι, κάκ’ ἐλέγχεα, εἶδος ἀγητοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεὺς,
 οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”

“Ὡς εἰποῦσ’ ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδεΐδῃ δ’ ἐπόρουσε θεὰ, γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τόνγε ἄνακτα παρ’ ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ. 795
 ἰδρῶς γὰρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ’ ἰσχων τελαμῶνα κελαινεφές αἰμ’ ἀπομόργνυ.
 ἵππείου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε

“Ἡ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
 καὶ ῥ’ ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἶασκον
 οὐδ’ ἐκπαιφάσσειν, ὅτε τ’ ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας·
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερὸν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ’ ἐνίκα
 [ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ’ ἦτοι μὲν ἐγὼ παρά θ’ ἵσταμαι ἠδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἧ κάματος πολυᾷξ γυῖα δέδυκεν,

787 εἶδος ἀγητοί.] *Admirable in form, and in form only.* ἀγητός, from ἀγαμαι, formed from ἀγαν, with the same kind of meaning as μεγαῖρω, from μέγα; and passing too, like μεγαῖρω, into a bad sense, *to envy*; though this sense did not, as with μεγαῖρω, become the prominent one.

795 ἔλκος ἀναψύχοντα.] *Airing or cooling the wound.* τὸ, cognate accusative after βάλε.

803 ἐκπαιφάσσειν.] *To rush wildly to the battle, or in the battle.*

Conf. II. 450.

804 μετά.] With acc. *in the direction of, to.* Vid. I. 423.

805 ἔκηλον.] As at line 759. Vid. I. 554.

807 πάντα.] *In all the contests.* For this (cognate) accusative, conf. Od. XI. 544.

811 κάματος πολυᾷξ.] *Fatigue from thy many labours, literally the result of much rushing about.* The adjective occurs more properly (I. 165) as an epithet of war itself, *stirring, busy.*

ἢ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύγ' ἔπειτα
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο."

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης

"Γυγνώσκω σε, θεὰ, θύγατερ Διὸς αἰγιόχοιο· 815
τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.

οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.

οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820

ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξείῃ χαλκῷ.

τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·

γυγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα."

Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη 825

"Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,

μήτε σύγ' Ἄρηα τόγε δείδιθι μήτε τιν' ἄλλον

ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.

ἀλλ' ἄγ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους,

τύψον δὲ σχεδίην μηδ' ἄζεο θούρον Ἄρηα 830

τοῦτον μαινόμενον, τυκτὸν κακὸν, ἄλλοπρόσαλλον,

ὃς πρώην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων

Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,

νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται."

Ὡς φαμένη Σθένηλον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835

χειρὶ πάλιν ἐρύσας· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.

ἢ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον

812 ἀκήριον.] (A neg. and κῆρ) *disheartening* terror. The word is used elsewhere in a passive sense, *without life*, XI. 392, or *without courage*, VII. 100.

823 ἀλήμεναι.] Vid. I. 409.

827 τόγε.] *For this*, i. e. on account of the injunction I gave you not to fight with the other gods. Conf. XIV. 342.

831 τυκτόν.] (From τεύχω) *made*. "Hence," say L. and S., "Ares is called τυκτὸν κακὸν, an evil of man's

making, opposed to those that are strictly natural." Heyne explains it as *produced for the bane of others*.

ἄλλοπρόσαλλον = ἄλλοτε ἄλλῳ φῶλον.] *Sometimes on one side, sometimes on another, turn-coat*.

836 ἐμμαπέως.] From μαπέειν, 2nd aorist of μάρπτειν, *clutchingly*, and, so, *hastily*. Others derive it from ἅμα τῷ ἔπει, *no sooner said than done*.

ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγιμος ἄξων
βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.

λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
αὐτίκ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους.

ῥτοὶ ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

Ὡς δὲ ἴδε βροτολοιγὸς Ἀρης Διομήδεα δῖον,
ἦτοὶ ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
κεῖσθαι, ἔθι πρῶτον κτείνων ἐξαίνυντο θυμὸν,
αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
πρόσθεν Ἀρης ὠρέξαθ' ἵπὲρ ζυγὸν ἡνία θ' ἵππων

ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
καὶ τόγε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη

ᾤσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.

δεύτερος αὖθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855

ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη

νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·

τῇ ῥά μιν οὔτα τυχᾶν, διὰ δὲ χροᾶ καλὸν ἔδαψεν,

ἐκ δὲ δόρυ σπάσεν αὐτίς. ὁ δ' ἔβραχε χάλκεος Ἀρης,

ὅσσου τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860

838 φήγιμος.] *Oaken.*

843 ὄχ' ἄριστον.] *By far the best.*
The word ὄχα is found only in Homer, and always, as here, before the superlative ἄριστος, of which it strengthens the force. It is probably connected etymologically with the verb ἔχω, perhaps in its sense *to stand*, or *jut, out*, in which case it will mean properly *pre-eminently*; or perhaps in its ordinary sense *to hold*, in which case it will mean *firmly*, and so *very much*; and stands probably in the same relation to the adjective ὀχυρὸς, as the German *fast* (very much) does to *fest* (firm). We may compare also the Latin *valde*, *validus*, and the French *fort*, mean-

ing both *very* and *strong*.

849 βῆ ῥ' ἰθὺς Διομήδεος.] *He went straight at Diomed.* For this genitive, conf. VIII. 336, XII. 106.

854 ἐτώσιον αἰχθῆναι.] *So that it sped on its course in vain*, or more precisely, *sped on a vain course*.

856 ἐπέρεισε.] From ἐπερείδω, *pressed hard on it*. Diomed's spear was not cast (859), but the wound was given hand to hand, so that οὔτα is used in its strict sense in line 858. Conf. IV. 540.

857 ὅθι ζωννύσκετο μίτρην.] *Where he was clothed in, or covered by, his shirt of mail*, literally *where he had put on his shirt of mail*. Conf. XXIII. 130. For μίτρη conf. IV. 137.

ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.
τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρώας τε
δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιοι, 865
τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
παρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχέων,
δείξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα

“Ζεῦ πάτερ, οὐ νεμεσίξῃ ὀρῶν τάδε καρτερὰ ἔργα;
αἰεὶ τοι ῥύγιστα θεοὶ τετληότες εἰμὲν
ἀλλήλων ἰότητι, χάριν δ' ἄνδρεςσι φέροντες.
σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
οὐλομένην, ἣτ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
ταύτην δ' οὔτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,
ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναα παῖδ' αἰδήλον· 880
ἦ νῦν Τυδέος υἱὸν, ὑπερφίαλον Διομήδεα,
μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.
ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν 885
αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
ἦ κε ζῶς ἀμενηνὸς ἕα χαλκοῖο τυπῆσιν.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς
“Μή τι μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.

865 καύματος.] *In time of, during, heat.* Conf. 523 for a similar use of the genitive.

875 σοὶ πάντες μαχόμεσθα.] *We are all at strife with thee, i. e. we all condemn what thou doest.* Conf. VI. 329, XIII. 118.

876 οὐλομένην.] *Pernicious.* Conf. I. 2.

ἀήσυλα ἔργα.] *Evil deeds, a lengthened form of αἰσυλα, either derived from αἰσαι, or = αἰσύλα, αἶσα, ἀνισα.*

880 αἰδήλον.] *Destructive, pernicious.* Vid. II. 455.

881 ὑπερφίαλον.] *Presumptuous.* Vid. III. 106.

887 α = ἦν.] α being put, Ionic, for ν, and the short ε for η.

ἔχθιστος δέ μοί ἐσσι θεῶν οἱ Ὀλυμπον ἔχουσιν 890
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτὸν,
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.
 τῷ σ' οἴω κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδηλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων."

Ὡς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσων 900
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἐόν, μάλα δ' ᾧκα περιστρέφεται κυκώωντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 τὸν δ' Ἥβη λούσεν, χαρίεντα δὲ εἶματα ἔσσειν· 905
 παρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίων.

Αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη,
 παυσασαι βροτολογὸν Ἄρη' ἀνδροκτασιῶων.

893 σπουδῇ.] *With difficulty, scarcely*, as at II. 99.

894 τῷ.] *Wherefore.* The reasoning appears to be, that Herê is so self-willed that anything, done in opposition to the purpose of Zeus, may be supposed to be of her contrivance. Therefore, as Zeus was now favourable to the Trojans, it must have been by *her* plots that defeat had befallen the Trojan champion, Arês.

ἐννεσίησιν.] *Counsels*, from ἐνίημι. Instrumental dative.

898 ἐνέρτερος Οὐρανιῶνων.] *Lower than the sons of Uranus*, i. e. *than the Titans*. The word is used elsewhere as a general name for the celestial deities, line 373 and I. 570.

902. *And as when the juice (of the fig-tree), stirred quickly, curdles white milk, liquid before that, and*

very rapidly is it stirred about by him who mixes it, so, &c. Some take ἐπειγόμενος with συνέπηξεν, and translate it *quickly curdles*. The aorist, συνέπηξεν, is of course frequentative. Another reading for περιστρέφεται, in the next line, is περιτρέφεται; it will mean, *and very rapidly doth it curdle about the hand of him who mixes it*. The clear meaning is that the drugs used by Pæon were as instantaneous in their action on Arês' wound as the action of rennet is on milk; and that the blood &c. was, as it were, congealed on the instant into solid flesh.

906 κύδει γαίων.] *Rejoicing in his glory*, i. e. in the glory of his new dress and recovered health (vid. 448), not, certainly, in the glory which he had won from his encounter with Diomed.

ΙΛΙΑΔΟΣ Ζ.

SUMMARY.

The battle goes against the Trojans. Helenus advises Hector to return to Troy, and direct a solemn procession and prayer to Athenê (1—115). Hector departs. Diomed and Glaucus meet in battle, but, recognizing one another as connected by old family ties of friendship, they exchange armour, and do not fight (116—236). Hecuba and the Trojan matrons offer vows in Athenê's temple for the safety of their country (237—312). Hector visits Paris, and urges him to come forth to the battle. Paris declares his readiness to do so. Helen complains about Paris' disregard of the opinion of others, and about her own disgrace as such a man's wife. Hector leaves them, and goes in search of his own wife Andromache (313—368). He finds her, at length, at the Scaean gate, with their little son Astyanax. They converse and then part (369—502). Paris has meanwhile put on his armour and accompanies Hector to the camp (503—529).

ΤΗ Σ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ζ.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
υἷὸν Ἑὔσσωρου, Ἀκάμαντ' ἧῦν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἀξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδα, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκίᾳ ναίων.
ἀλλὰ οἱ οὔτις τῶνγε τότε ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τότε ἵππων

1 οἰώθη.] *Was deserted by the Gods.*

2 πεδίοιο.] This genitive, as at v. 222, may be taken as depending on the adverb of place ἔνθα, or as a genitive of place.

3 ἀλλήλων ἰθυνομένων.] *While they flung straight at one another,* as if it were βαλλόντων (αὐτῶν) ἰθὺς ἀλλήλων. Conf. v. 849.

9 φάλον.] *The peak.* Conf. III. 362.

14 ἀφνειὸς βιότοιο.] *Rich in the*

means of living, i.e. in possessions. The genitive is material, expressing that of which his riches consisted.

15 φιλέεσκεν.] *Received hospitably, welcomed.* Conf. III. 207.

16 ἤρκεσε.] *Warded off, defended him against.* For construction conf. II. 873.

17 ἀμφω θυμὸν ἀπηύρα.] For this double accusative, of the thing taken away, and the person from whom it is taken, conf. I. 275.

ἔσκειν ὑφηνίλοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν· 20

βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳνι.

Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ· 25

ποιμαίνων δ' ἐπ' ὅεσσι μύγῃ φιλότῃτι καὶ εὐνῇ,

ἣ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.

καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυνῖα

Μηκιστηϊάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης· 30

Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν

ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.

Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ

Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·

ναῖε δὲ Σατνιόεντος εὐρρείταο παρ' ὄχθας 35

Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως

φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος

ζῶν ἔλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳιο,

ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα 40

ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην

πρὸς πόλιν, ἥπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,

αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη

πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα· παρ δέ οἱ ἔστη

Ἀτρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος. 45

Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων

“Ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.

πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,

24 σκότιον.] *In secret*, i. e. a child whom she could not own, a bastard.

34 εὐρρείταο.] From εὐρείτης = εὐρεῖς, *fair-flowing*.

38 ἀτυζομένῳ πεδίῳιο.] *Rushing in terror over the plain*. Gen. of place.

39 βλαφθέντε.] *Caught*. Conf.

VII. 271. XV. 647.

45 λαβὼν ἐλλίσσετο γούνων.] *Caught hold of his knees and besought him*. Conf. I. 407. This genitive is sometimes used without the participle being expressed, as at IX. 451. It had better in any case be understood as partitive. Conf. Jelf, *Gr.* Vol. II. § 536, Obs. 6.

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιο πατήρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν." 50

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν.
καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ηἶδα

“ὦ πέπον, ᾧ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55
ἀνδρῶν; ἢ σοὶ ἄριστα πεποιήται κατὰ οἶκον
πρὸς Τρώων· τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον
χεῖράς θ' ἡμετέρας, μηδ' ὄντινα γαστέρι μήτηρ
κοῦρον ἐόντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἕμα πάντες
Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

Ὡς εἰπὼν ἔτρεψεν ἀδελφείου φρένας ἥρως,
αἵσιμα παρειπών. ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
ἥρῳ Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
οὔτα κατὰ λαπάρην· ὁ δ' ἀνεδράπετ', Ἀτρεΐδης δὲ
λαῖξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας

“ὦ φίλοι ἥρωες Δαναοὶ, θεράποντες Ἄρηος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
νεκροὺς ἅμ πεδίου συλήσετε τεθνηῶτας.”

Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

48 πολύκμητος.] *Prepared with great labour.* Iron is here distinguished by this epithet as being a metal peculiarly difficult to work.

49 χαρίσαιο πατήρ ἀπερείσι' ἄποινα.] From which *my father* would gladly give thee an unbounded ransom.

55 οὕτως.] *Thus.* Var. lec. αὐτως, which L. and S. understand as added contemptuously and with irony. *Why take you no better care, &c.?*

57 πρὸς Τρώων.] *By Trojans.*

58 γαστέρι.] *In her womb.* So

that we must take κοῦρον in the next line to mean not a born child, but an embryo.

59 μηδ' ὅς φύγοι.] *Let not even him escape.*

60 ἀκήδεστοι καὶ ἄφαντοι.] *With no funeral rites, and utterly forgotten (or destroyed).*

62 αἵσιμα παρειπών.] *Rightly counselling him to do otherwise than he had intended.*

70 τὰ.] *These.* Sc. ἐναρα. συλήσετε, like ἀπηύρα in line 17, takes here a double accusative.

ἔνθα κεν αὔτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν, ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἑλενος, οἰωνοπόλων ὄχ' ἄριστος
 “ Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντῃ ἐποιοχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηϊοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπεύγει· 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἶπε δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυιάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃ οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95

73. This is = *The Trojans would have been driven back again into Ilium by the Greeks beloved of Ares.* Adjectives compounded of a noun and verb, like Ἀρηϊφίλος, μητροκτόνος, &c. are said to have a passive force if they are proparoxytone (beloved of Ares), an active force if they are paroxytone (slaying one's mother), but the distinction is obviously one that cannot be preserved throughout the oblique cases.

81 πρὶν αὐτε κ.τ.λ.] *Before they flee and fall again into the arms of their wives.* The dative governed by ἐν does not properly suit with the action expressed by the verb πεσέειν. The full meaning of the phrase must therefore be *before they*

fall into, and remain in, the arms of their wives. Conf. XI. 311, XII. 107.

88. νηόν.] Acc. of motion to a place.

92 θεῖναι.] This infinitive, and ὑποσχέσθαι in the next line = the 3rd person of the imperative. Conf. I. 20.

94 ἦνις.] Contracted for ἦνις, from ἦνις = ἐνος, *last year's*, i. e. *yearlings*.

ἡκέστας.] Ionicè for ἀκέστας, (a negative and κέστος from *κέντω, κεντέω, to goad) *ungoaded*, i. e. *that have never been put to the yoke.* The dialectical change of ἄ into η occurs in other words, e. g. ἠνεμόεις, ἠνορέη.

αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 ἤδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 ὅνπερ φασὶ θεᾶς ἐξ ἔμμεναι· ἀλλ' ὅδε λίην
 μαίνεται, οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν.”

100

“Ὡς ἔφαθ', Ἐκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνοιο,
 φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρῳσὶν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρῳέεσσιν ἐκέκλετο μακρὸν αὔσας

105

110

“Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὅφρ' ἂν ἐγὼ βέλῳ προτὶ Ἴλιον ἠδὲ γέρουσιν
 εἴπω βουλευτῇσι καὶ ἡμετέρης ἀλόχοισιν
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.”

115

“Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινὸν,
 ἄντυξ ἦ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ', Ἴππολόχοιο παῖς καὶ Τυδέος υἱὸς
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης

120

“Τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;

101 οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν.] *Nor can any one vie with him in strength.* ἰσοφαρίζειν said to be from ἴσος and φέρω, *quasi* ἰσοφερίζειν. The word stands sometimes absolutely, XXI. 194, sometimes, as here, with an accusative of the subject of rivalry, IX. 390.

111 τηλεκλειτοί.] *Far-removed.* Conf. V. 491.

113 βέλῳ.] Lengthened form of βῶ, 2nd aorist subjunc. of βαίνω.

117. *And on both sides the black hide struck against his ankles and neck,—the rim, that is to say, which ran round the outside of his bossed shield.* ἄντυξ stands in apposition to δέρμα. Hector must be supposed to have slung his shield behind him when he went away.

οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀκτιόωσιν.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς, κρατερὸς Λυκόοργος, 130
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
φεῦε κατ' ἡγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
δύσεθ' ἄλως κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶντες,
καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.

126 σῶ θάρσει.] Dative of the instrument whereby Glaucus was impelled to advance in front of the others.

127 δυστήνων κ.τ.λ.] *But (brave though thou be) of unhappy men are they the children who encounter my might.* Ἀντιῶ with the dative expresses a chance meeting, usually to the harm of the subject of the verb.

128 et seq.] These words sound strangely after what we have read in Bk. v. Diomed doubts whether Glaucus is a God or not, and yet he had received from Athene a clearness of vision to enable him to distinguish Gods and men, v. 127, 128. He declares, too, that with a God he will not fight, and that there is a curse on those who do so, and yet he had himself just wounded Aphrodite and Ares. Such a passage is a strong confirmation if not of the theory of the original fragmentary character of the entire *Iliad*, at least of

the theory that Book v. is properly a separate poem written to celebrate the exploits of Diomed, and built, as it were, into a story of which it formed no proper part.

134 θύσθλα χαμαὶ κατέχευαν.] *Let fall their thyrsi on the ground.* θύσθλα from θύω, may mean, generally, the sacred implements of the Bacchic orgies, or may be interpreted as the grammarians generally have interpreted it, of the implement, *par excellence*, the thyrsus, or sacred wand.

137 ὁμοκλή.] Dative of the instrument or means by which terror was caused.

138 θεοὶ ῥεῖα ζῶντες.] *The gods who live in ease*, elsewhere called *μάκαρες θεοί*. To see the contrast in Homer's mind between such a life as theirs and the lives of men on earth, a contrast which gives their force to these epithets, conf. XIV. 85—87 and XVII. 443—447.

εἰ δέ τις ἔσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι."

Τὸν δ' αὖθ' Ἰππολόχοιο προσηύδα φαίδιμος υἱός
"Τυδεΐδῃ μεγάλθυμε, τίη γενεὴν ἐρεΐνεις; 145
οἷη περ φύλλων γενεὴ, τοίη δὲ καὶ ἀνδρῶν.
φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἅλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολήγει.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς 150
ἡμετέρην γενεὴν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·
ἔστι πόλις Ἐφύρη μυχῶ Ἀργεος ἵπποβότοιο,
ἐνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἷον,
αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
τῷ δὲ θεοὶ κάλλος τε καὶ ἡνωρέην ἐρατεινὴν
ᾠπασαν. αὐτὰρ οἱ Προΐτος κακὰ μήσατο θυμῷ,
ὅς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἀντεια, 160
κρυπταδίῃ φιλότῃτι μινγήμεναι· ἀλλὰ τὸν οὔτι
πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.

143 ὀλέθρου πείρατα.] If we compare this phrase with νίκης πείρατα, VII. 102, it will appear that it means not *utter destruction*, for νίκης πείρατα will not mean *complete victory*, but rather *the end or issue of destruction*=*simply destruction*.

149 φύει.] Intrans. *grows*. This is not the proper sense of φύει, which is used elsewhere only transitively, but the sense of the passage seems to justify such a translation here, and it is the common one. The comparison is between φύλλων γενεὴ=φύλλα, the produce of the woods, and ἀνδρῶν γενεὴ=ἄνδρες.

152 μυχῶ Ἀργεος.] Dative of place. Ἀργος is used here simply=the Peloponnese. Conf. II. 115, &c.

153 κέρδιστος.] *Most crafty*, a superlative of κερδίω, formed from κέρδος, which has among its mean-

ings, *craft*. Vid. XXIII. 709.

158 φέρτερος ἦεν.] Proetus is the subject here. Homer returns to Bellerophon at line 160, τῷ δέ, κ.τ.λ.

160 ἐπεμήνατο.] *Was mad after*, i. e. *passionately loved*.

162 δαΐφρονα.] *Warlike*. We must give this sense here to the word (although the other sense *prudent* might appear to suit the passage better) because it has uniformly this meaning in all other passages of the *Iliad* from Bk. I. to Bk. XXIII. Conf. II. 23. The sequel of the story shews certainly that it applies very well to Bellerophon, and it will therefore be in strict accordance with Homeric usage to introduce it, though it is not specially applicable here. Conf. I. 122, κύδιστε, and IV. 182, &c. &c.

ἡ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα
 'Τεθναίης, ὦ Προῖτ', ἡ κάκτανε Βελλεροφόντην,
 ὅς μ' ἔθελεν φιλότῃτι μυγῆμεναι, οὐκ ἐθελούση.' 165
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσεν.
 κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τόγε θυμῷ,
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὄγε σήματα λυγρὰ,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,
 δεῖξαι δ' ἡνώγειν ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ῥέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
 ἐννῆμαρ ξείνισσε καὶ ἐννέα βούς ἰέρευσεν.
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ἰδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
 αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 πεφνέμεν. ἡ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν.
 καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·

168 σήματα λυγρὰ, κ.τ.λ.] We must not understand these tokens to have been conveyed in writing, an art probably unknown in Homer's time. γράψας will mean *having drawn*, or *scratched*. For the various methods in which ideas, and sometimes very complex ideas, have been conveyed without the use of letters, vide Tylor's *Early History of Mankind*, Cap. 5. On Picture-writing and Word-writing.

176 καὶ τότε.] Then. καὶ is redundant, as at I. 478.

179 ἀμαιμακέτην.] Probably *invincible*, from a neg. and μάχομαι,

lit. *with whom none can fight*. It is also interpreted *furious*, from a intensive, and μαιμάω.

185 καρτίστην δὴ, κ.τ.λ.] And this, he said, was the most violent contest of men that he had ever entered. Conf. VII. 155, and X. 456.

186 ἀντιανείρας.] Probably *equal to* or *a match for men*; just as the compound ἀντίθεος means *equal to the gods*, *godlike*.

187 πυκινόν.] Properly *closely put together*, and so *well put together*, *well contrived*. It is also explained as *close*, i. e. *well concealed*, *secret*.

κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοὶ δ' οὔτι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γήγνησκε θεοῦ γόνον ἦν ἑόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἡμισυ πάσης·
 καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195
 ἦ δ' ἔτεκε τρία τέκνα δαίφρονι Βελλεροφόντῃ,
 Ἰσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἦ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦτοι ὁ καὶ πεδίον τὸ Ἀλήϊον οἶος ἀλάτο,
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 Ἰσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
 τὴν δὲ χολωσάμενη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἰππόλοχος δέ μ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,

194 μέν]=μὴν, as at I. 154, &c.
 οἱ τέμενος τάμον.] *Assigned him
 a separate portion of ground.*

195 φυταλιῆς καὶ ἀρούρης.] These
 genitives depend upon the τέμενος in
 the preceding line. A comma is
 placed, in the common text, after
 καλόν. The punctuation in the text
 is Dindorf's. It can hardly be cor-
 rect. If the comma is omitted after
 καλόν, it should be omitted also after
 ἄλλων in the preceding line.

198 παρελέξατο.] For this sense
 of λέγω, if λέγω indeed be the pre-
 sent from which it comes, *conf.* II.
 435.

199 χαλκοκορυστήν.] *Clad in,
 or armed with brass.* *Conf.* *ἱππο-
 κορυστής*, II. I.

200 καὶ κείνος.] i. e. Bellerophon.
 This anger of the gods is inferred

from the death of two of his chil-
 dren at their hands.

202 ὃν θυμὸν κατέδων.] *Gnawing
 his own soul.* So too Bacon, "The
 parable of Pythagoras is dark, but
 true; *Cor ne edito, Eat not the heart.*
 Certainly, if a man would give it a
 hard phrase, those that want friends
 to open themselves unto, are cannibals
 of their own hearts." *Essays.*
Of Friendship.

205 χρυσήνιος.] *With golden
 reins.* This word occurs elsewhere
 as an epithet of Ares, of Hades,
 and of Aphrodite. It is not a dis-
 tinguishing epithet of Artemis, and
 does not seem to apply to her more
 than to any other divinity.

207 μάλα πόλλα.] *Very earnestly.*
Conf. V. 528,

μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.

210

ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι."

ᾧ φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.

ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,

αὐτὰρ ὁ μέλιχίοισι προσηΐδα ποιμένα λαῶν

"Ἥ ῥά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός"

215

Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην

ξείνισ' ἐνὶ μεγάροισιν εἵκουσιν ἡματ' ἐρύξας·

οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·

Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαινόν,

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,

220

καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.

Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα

κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.

τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἀργεῖ μέσσω

εἰμὶ, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.

225

ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·

πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,

κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,

219 φοίνικι φαινόν.] *Bright with purple dye.* Dative of the instrument by which the brightness was caused. Conf. ἡρία λεύκ' ἐλέφατι. V. 583.

220 δέπας ἀμφικύπελλον.] *A double cup.* Conf. note on I. 584.

226 ἔγχεα δ' ἀλλήλων ἀλεώμεθα.] *And let us avoid one another's spears, that is, let us not meet one another's spears, let us not engage in combat; for the instinct of self-preservation, apart from any feeling of kindness, would have ensured a compliance with the literal directions given. Another reading is ἔγχεσι, which is explained by L. and S. as = ἀλεώμεθα (ὀρέξασθαι) ἀλλήλων ἔγχεσι, since ἀλέομαι does not govern a genitive, but is used either with an accusative of the thing (or, rarely, person) avoided; or, as at XXIII. 340, with an infinitive.*

καὶ δι' ὀμίλου.] *Even in the crowd of combatants, i. e. not only when we meet singly, as now, but when care is necessary still to avoid striking one another at a venture.*

227 κλειτοί.] There is the same variety in the reading here as with the compound τηλεκλειτοί. The reading with the *ει* may be considered as established in every case but in the compound πολυκλητός, IV. 438, for which word there is no other reading found.

228 κτείνειν.] *For me to slay.* So too in next line, ἐναιρέμεν. This class of infinitives is often used after a tense of εἶναι, &c., to define the nature of the state which that verb expresses; in other words, the infinitive marks off from the many possible results of the existence of Trojans, that one which Diomed had in his mind when he mentioned them,

πολλοὶ δ' αὖ σοι Ἀχαιοὶ, ἐναιρέμεν, ὃν κε δύνηαι.
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὅφρα καὶ οἶδε 230
γνώσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."

"Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἴξαντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν 235
chrύσεα χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

"Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,
ἀμφ' ἄρα μιν Τρώων ἀλοχοὶ θεὸν ἠδὲ θύγατρες
εἰρόμεναι παῖδός τε κασιγνήτους τε ἕτας τε
καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει 240
πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.

'Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.
κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δάδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250
ἔνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·

viz. that they would do for him to slay. Conf. XIII. 312, *νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι*. In the passage in the text, the active or passive might be used without any real alteration of the sense.

230 *ἐπαμείψομεν* = *ἐπαμείψωμεν*.

236. The genitives in this line are genitives of price. Conf. XI. 106.

237 *φηγόν*.] *Oak*. Acc. of motion to a place.

243 *ξεστῆς αἰθούσῃσι*.] *With corridors of polished stone*. This is either an instrumental, or, possibly, a modal, dative. Conf. X. 438.

αἰθουσα, from *αἶθω*, so called because it was built to catch the earliest rays of the sun.

248 *τέγχοι θάλαμοι*.] *Chambers under the main roof of the house*, and not part of the corridors, as the fifty chambers were, described in line 244.

251 *ἠπιόδωρος*.] *Fond*, literally *that gives soothing gifts*.

252 *Λαοδίκην ἐσάγουσα*.] *Sc. εαυτήν*. On her way to (the chamber of) Laodice. Other compounds of *ἄγω* are thus used absolutely, with a seemingly intransitive force. Vid. Plato, *Phædrus*, 227 C.

ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν

“Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἢ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν 255
μαρνάμενοι περὶ ἄστυ· σέ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὥς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
πρῶτον, ἔπειτα δέ κ' αὐτὶς ὀνήσεται, αἶ κε πῖψῃσθα. 260
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὥς τὴν κέκμηκας ἀμύνων σοῖσιν ἔτησιν.”

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ
“Μὴ μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
μὴ μ' ἀπογυιώσης, μένεος δ' ἀλκῆς τε λάθωμαι· 265
χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι
αἶματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270
πέπλον δ', ὅστις τοι χαριέστατος ἦδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,
καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶ
ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρής,
ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω, 280
αἶ κ' ἐθέλῃσ' εἰπόντος ἀκούμεν. ὥς κέ οἱ αὖθι

253 ἐν τ' ἄρα οἱ φῦ χειρὶ.] *And she clung to his hand, lit. she grew, or was rooted in his hand.* The phrase is frequently repeated, *οἱ* is a *dativus ethicus*.

269 ἀγελείης.] Probably, *the spoiler*. Vid. note on IV. 128. The *lines* which follow are repeated, with

little change, from line 88 et seq.

281 ὥς κέ οἱ αὖθι γαῖα χάνοι.] *Would that the earth would straight-way gape for him, i. e. to swallow him.* This is a solitary instance of *ἄν* (or its Epic equivalent *κε*) inserted where the optative expresses a wish, *ὥς* with the optative is fre-

γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀἴδος εἴσω,
 φαίην κε φρέν' ἀτέρπου οἷζύος ἐκλελαθέσθαι." 285

Ὡς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
 τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνην,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὤϊξε Θεανὴ καλλιπάρῃος,
 Κισσηῖς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.
 ἥ δ' ἄρα πέπλον ἐλούσα Θεανὴ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,
 εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο

“Πότνι' Ἀθηναίη, ἐρυσίπτολι, διὰ θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαῖδεκα βούς ἐνὶ νηῷ,
 ἦνις ἠκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης

quently used alone. Conf. XVIII. 107. The acute accent of ὦς in the text is of course reflected from the enclitic *κε* which follows. Bekker reads ὦς δέ, and thus gets rid of the ungrammatical particle. αὐθι is an adverb both of time and of place; it may mean *straightway*, or *there*, *where he stands*.

288 κηώεντα.] *Fragrant with incense*. Vid. III. 382.

292 εὐπατέρειαν.] For Zeus was Helen's father.

295 νεάτος ἄλλων.] Literally, *last of the rest*, i. e. *below all the rest*, the superlative being used, as it frequently is, where we should use a comparative.

301 ὀλολυγῇ.] *With suppliant cry*. A modal dative, as at III. 2, &c.

309 ἱερεύσομεν] = ἱερεύσωμεν. Conf. I. 141.

ἄστυ τε καὶ Τρώων ἀλόχους· καὶ νήπια τέκνα.” 310

Ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
ὥς αἰ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο,
Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315
οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
ἐγγίθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρῃ.
ἔνθ' Ἔκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320

τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τίξ' ἀφύωντα·
Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
τὸν δ' Ἔκτωρ νείκεσσεῖν ἰδὼν αἰσχροῖς ἐπέεσσιν 325

“Δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπὺ τε τείχος
μαρνάμενοι· σέο δ' εἵνεκ' αὕτη τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηκε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὄντινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δητῖοιο θέρηται.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
“Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,

311 ἀνένευε.] *Refused to grant her prayer.* The opposite sense is expressed by κατανεύω, I. 527.

316 θάλαμον καὶ δῶμα καὶ αὐλήν.] *A bed-chamber, and a hall and a court.* The θάλαμος was the innermost room, opening out from the main room of the house (πρόδομος, here δῶμα). The αὐλή was the enclosed court within which the house itself stood. Conf. IX. 472, note.

319. *And in front of the shaft shone the brazen point, and around it ran a golden ring.* The πόρκης fastened the point of the spear on

to the δόρυ, or wooden shaft.

322 ἀφύωντα.] *Handling, or getting ready for use.*

326 καλὰ] = καλῶς.

329 σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ.] *And thou wouldst be indignant with any other, &c.* For this sense of μάχομαι, conf. V. 875.

331 ἄνα.] *Rise up* = the 2nd person of the imperative of ἀνίστημι. ἂν (VII. 168) = the 3rd person of the aorist indicative.

πυρὸς δητῖοιο.] *With hostile fire.* For the use of a genitive with this meaning, vide II. 415.

τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον,
οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρῃ προτραπέσθαι.
νῦν δέ με παρειποῦς' ἄλοχος μαλακοῖς ἐπέεσσιν
ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λῳῖον ἔσσεσθαι· νίκη δ' ἐπαμβέβηται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω· 340
ἦ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὅτῳ."

Ἦς φάτο, τὸν δ' οὔτι προσέφη κορυθαίολος Ἑκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισιν

“ Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ 345
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος· ἦ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἐνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,

336 ἄχρῃ προτραπέσθαι.] *To turn to, i. e. to give myself up to grief.*

337 παρειπούσα.] *Having counselled me to do something other than I had purposed.* Vide l. 62.

339 νίκη δ' ἐπαμβέβηται ἄνδρας.] *Now victory changes from one man to another, literally, changes the men (whom she favours).*

340 ἐπίμεινον...δύω.] This is elliptical. We must supply some such word as *ina*, or *ἔως ἄν* before *δύω*.

344 κυνὸς κακομηχάνου, ὀκρυοέσσης.] *Shameless plotter of mischiefs, abominable one that I am.* ὀκρυβεῖς is a lengthened form of *κρυβεῖς* = *κρυερὸς*, literally, *chilling*.

346 προφέρουσα.] *Bearing me forward, or before it.* The sense of *πρὸ* here is the same as in *προιάπτω*. I. 3.

348 ἐνθα με κῦμ' ἀπόερσε.] *Literally, where the wave swept me away, or overwhelmed me.* But, as the thing just wished for had obviously not happened, the result, too, though stated as a fact, stands in truth as a possible consequence of antecedents which have not been

furnished, and may hence be translated, as the sense requires, *would have swept me away, or would have overwhelmed me.* We find a complete parallel for this curious and unusual form of speech in Æschylus, *P. V.* 747—750. Ἀπόερσε is supposed by Buttmann to come from ἀποέρδω, an Ionic form of ἀποάρδω, once a digammated word, as we see from the compound νεοαρδής. It has been referred to ἀποέρρω, but this word is only another form of ῥέω, which is probably the original form of ἀρδω, too. The aorist occurs three times, here and at XXI. 283 and 329. No other form of it occurs at all.

349 τεκμήραντο.] *Decreed.* The original sense of the noun τέκμωρ is a sign, I. 526. Hence a boundary, since it was by regularly appointed signs that boundaries were marked; the transition is very easy from this sense to that of *end*, as in τέκμωρ Ἰλίου, i. e. *the end fixed by fate for the existence of Ilium*, VII. 30. Τεκμαίρομαι expresses therefore the fixing of such a τέκμωρ,

ἀνδρὸς ἔπειτ' ὥφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
 ὃς ἤδη νέμεσιν τε καὶ αἰσχα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.
 ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξεο τῷδ' ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν."

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἑκτωρ
 "μή με κάθιζ', Ἑλένη, φιλέουσά περ' οὐδέ με πείσεις.
 ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω 361
 Τρώεσσ', οἳ μὲν ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύγ' ὄρνυθι τούτου, ἐπειγέσθω δὲ καὶ αὐτὸς,
 ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἑόντα.
 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
 οὐ γάρ τ' οἶδ' ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτῆς,
 ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ.
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας, 370
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
 Ἑκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,

and means *to fix, appoint, destine*;
 and it is used, too, to express the
announcement as well as the *ap-*
pointment of it; for (says Buttmann)
 the expressions of a supreme power
decreeing, and of another *announc-*
ing, from divine knowledge those
 decrees, are commonly the same.
 The other senses of the word are
 post-Homeric.

351 *ὃς ἤδη.*] *Who had a sense of.*

353 *ἐπαυρήσεσθαι.*] *Will suffer*
the consequences. The word is pro-
 bably not ironical. Vid. I. 410.

356 *ἄτης.*] This word has the

double meaning of *infatuation*, and
 of the *woe* that follows from it. Or,
 perhaps, it may be explained always
 as = *curse*, whether the curse takes
 effect by prompting to folly, or by
 punishing it, or by bringing misfor-
 tune without reference to any pre-
 vious misconduct. Whichever view
 be taken, the sense *infatuation* will
 suit the passage before us.

357 *ὀπίσσω.*] *Hereafter.* Conf.
 I. 343.

358 *ἀνθρώποισι.*] *Among men.*
 This may be explained as a dative
 of place. Conf. line 477. II. 285.

ἔσται ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν 375

“Εἰ δ' ἄγε μοι δμῳαὶ, νημερτέα μυθήσασθε
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἥε πη ἐς γαλόων, ἥ εἰνατέρων εὐπέπλων,
ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;” 380

Τὸν δ' αὖτ' ὀτρηνή ταμὶν πρὸς μῦθον ἔειπεν
“Ἐκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πη ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
ἀλλ' ἐπὶ πυργον ἔβη μέγαν Ἴλιου, οὔνεκ' ἄκουσεν
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,
μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.”

Ἡ ῥα γυνὴ ταμὶν, ὃ δ' ἀπέσσυτο δώματος Ἐκτωρ 390
τὴν αὐτὴν ὁδὸν αὐτὶς εὐκτιμένας κατ' ἀγυιάς.
εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ,
Σκαιάς—τῇ γὰρ ἔμελλε διεξιμέναι πεδίωνδε—
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῃ ὑληέσση,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ.
ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
Ἐκτορίδην ἀγαπητὸν, ἀλγικὸν ἀστέρι καλῶ,
τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι

376 Εἰ δ' ἄγε.] Conf. I. 302.
The use of the singular in the passage before us is a proof how completely this often-repeated phrase had become a mere interjection. Conf. also VIII. 18.

378 γαλόων, ἥ εἰνατέρων.] Conf. III. 122.

384 ἐς Ἀθηναίης.] To (the house, or temple) of Athenē, a common elliptical expression, in Greek, and

Latin. Conf. XXIV. 482.

393 τῇ.] Sc. ὁδῷ. By this way. Dative of place.

394 πολύδωρος.] Purchased with many presents. Vide XXII. 471, 472.

400 νήπιον αὐτῶς.] But an infant, like ἀφρονα αὐτῶς, III. 220. Literally an infant, just so (and nothing more).

Ἄστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.

ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·

Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405

ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν

“ Δαιμόνιε, φθίσει σε τὸ σὸν μένος οὐδ' ἐλεαίρεις

παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἢ τάχα χήρη

σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ

πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη 410

σεῦ ἀφαρματούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη

ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,

ἀλλ' ἄχε'· οὐδέ μοι ἐστι πατὴρ καὶ πότνια μήτηρ.

ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεὺς,

ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν, 415

Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,

οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τόγε θυμῷ,

ἀλλ' ἄρα μιν κατέκχε συν ἔντεσι δαιδαλέοισιν

ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν

νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420

οἱ δέ μοι ἐπτὰ κασίνγητοι ἔσαν ἐν μεγάροισιν,

οἱ μὲν πάντες ἰὼ κίον ἥματι Ἀἴδος εἴσω·

πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς,

βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσιν.

μητέρα δ', ἢ βασίλευεν ὑπὸ Πλάκῳ ὕληέσση, 425

406 ἐν τ' ἄρα οἱ φῦ χερὶ.] *And she grasped, or clung to, his hand.* Vide l. 253.

408 χήρη σεῦ.] *Bereft of thee.* The genitive is privative; conf. ὀρφανὸν μυρλῶν ἐτάρων. Pindar, *Isthm.* VII. 16.

413 ἀλλ' ἄχεα.] *Sc. ἔσται.*

418 μιν κατέκχε συν ἔντεσι δαιδαλέοισιν.] *He burnt him, together with his arms of cunning workmanship.* It was an old Greek custom to burn or bury the arms of a hero with his body, as a mark of honour. Vid. Soph. *Ajax*, 577.

421. We find in these lines the relative clause placed first, an order not usual in Homer. Conf. IV. 44,

et seq.

422 Ἀἴδος εἴσω.] Like ἐς Ἀθηναίης, 384. εἴσω in this and similar phrases is added epexegetically. The accusative here understood (δύμον) is the acc. of *motion to a place*, and is not governed by εἴσω.

424 βουσὶν ἐπ' εἰλιπόδεσσι.] *As they were watching their clumsy-footed oxen*, literally *their oxen that roll their feet about*, from εἴλω and ποῦς. As εἴλω is not used in this sense by Homer, Buttman translates the adjective *stamping heavily their feet*, an expression which scarcely describes the tread of oxen. For the use of εἴλω in Homer, conf. I. 409, note.

τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὅγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.

Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακώλτης, 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεὸν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπιδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δύνω καὶ ἀγακλυτὸν Ἴδομενῆα
 ἡδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τις σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ 440
 "Ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ἀρνύμενος πατὴρ τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν

428 βάλ' Ἀρτεμις ἰοχέαιρα.] *But Artemis delighting in arrows, (or, perhaps, showering arrows,) smote her in my father's palace.* Ἰοχέαιρα is derived by some from ἰός and χαίρω, by others from ἰός and χέω. The meaning of the passage, of course, is simply that her mother died suddenly. The mode of thought deserves attention. We have here one of many instances of the all-pervading polytheism of the Homeric times. Just as the ordinary affairs of life (v. 428—430, and 500), the course of the seasons (II. 134), the succession of day and night (II. 57, XL 1, 2), the violent convulsions of nature (VII. 478, XX. 56 et seq.), are under the protection of, or are occasioned by, some particular

Deity, so too the personal qualities (v. 1—3, VI. 156), and the good or bad fortunes of individuals (IV. 390, XXIV. 527 et seq.), are all bestowed by special acts of divine favour or displeasure. It would be easy to multiply instances to the same effect. The Homeric poems are full of them.

433 ἐρινεόν.] *Wild fig-tree.*

436 ἀμφ' Αἴαντε δύνω.] *Vid. III. 146.*

442 αἰδέομαι.] *I fear the bad opinion of.* *Conf. v. 530, 531.*

447 et seq.] These lines are repeated from Agamemnon's speech, IV. 163. We find throughout Homer traces of this almost Asiatic fatalism. But it has little influence upon his heroes' actions. They fight none the less eagerly to prevent what

ἔσσεται ἡμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 ἀλλ' οὗ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος,
 οὔτε κασυγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας. 455
 καί κεν ἐν Ἀργεὶ εὐῶσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
 καὶ κεν ὕδωρ φορέοις Μεσσηϊδος ἥ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·
 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσιν
 "Ἐκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο."
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος.
 χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
 πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι." 465
 Ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ.
 ἄψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχθεὶς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470

they know fate has decreed as certain, or to bring about what it has forbidden. And such a representation is quite natural; for general theories interfere but little at any time with conduct, which must ever be the result of a stronger and more present stimulus than can be given by intellectual convictions, however certain, about a distant and unseen future.

452 οἳ κεν πέσοιεν.] *Who, it may be, will fall.* This use of *κε* (or *αν*) with the optative (or subjunctive) to express a future sense, though a less positive and precise sense than an actual future would express, is very common in Homer, as it is also in

later writers. Homer sometimes also uses the same moods, without *κε*, in the sense which they would have with it. Vide *infra*, l. 459, l. 262, and XXIII. 151.

455 ἐλεύθερον ἡμαρ.] *Thy day of liberty=thy liberty*, like δούλιον ἡμαρ, line 463.

456 πρὸς ἄλλης.] *At the will of another woman.*

466 οὗ παιδὸς ὀρέξατο.] *Reached (his hands) out to (take) his child.* We find ὀρέγεσθαι used with a genitive of the object towards which one reaches, XVI. 321, 322, and with a dative (here not expressed) of that with which one reaches, XXIII. 99.

ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὃ γ' ὄν. φίλον υἷον ἐπεὶ κύσε πῆλ' ἐκ χερσίν,
εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισιν τε θεοῖσιν 475

“Ζεῦ ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ὦδε βίην τ' ἀγαθὸν καὶ Ἰλίου Ἰφι ἀνάσσειν·
καὶ ποτέ τις εἴπησι ‘πατρός γ' ὅδε πολλὸν ἀμείνων’
ἐκ πολέμου ἀνιόντα· φέροι δ' ἕναρα βροτόεντα 480
κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.”

Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ' ἐόν. ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν 485

“Δαιμονίη, μή μοί τι λήην ἀκαχίζεο θυμῷ·
οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ Ἀἴδι προϊάψει·
μοῖραν δ' οὐτινὰ φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰούσα τά σ' αὐτῆς ἔργα κόμιζε, 490
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει

474 ὃ γ'.] This word may be taken as redundant (conf. III. 409), or better as standing in contrast with the *τὴν μὲν* of the previous line. Cf. I. 246.

477 Τρώεσσιν.] Probably among the Trojans. Local dative.

480 ἐκ πολέμου ἀνιόντα.] This accusative depends on *εἴπησι* in the line before, say of *him* as *he returns from the war*. We find in Herodotus a similar accusative of the object spoken about. *Τότε δὴ ὁ Θεμιστοκλῆς κείνῳ τε καὶ τοῖς Κορινθίοις πολλά τε καὶ κακὰ ἔλεγε*, VIII. cap. 61.

φέροι. χαρεῖη.] *May he bear. May his mother rejoice*. This expression of a wish by the optative without *ἄν* (or *κε*) is common, both

in Homer, and in later writers.

486 μή μοι] *Do not, I pray you*. *Μοι* is a *dativus ethicus*.

488 πεφυγμένον] = *πεφευγότα*. This is the ordinary sense of the perf. pass. of *φεύγω*. Conf. XXII. 219, &c.

489 ἐπὴν τὰ πρῶτα γένηται.] *From the first moment of his birth*. These words do not suit precisely with what has gone before, although the sense which they express is obvious. The whole sentence means, that no man has ever escaped his destiny, and that from the time of his birth it was certain that he never would. For a somewhat parallel expression, conf. I. 235.

492 ἔργον ἐποίχεσθαι.] *To approach, and so to set about, their task*. Conf. I. 31.

πᾶσιν, ἔμοι δὲ μάλιστα, τοὶ Ἴλιῳ ἐγγεγάασιν.”

Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἴκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει

495

ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.

αἴψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας

Ἴκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.

αἱ μὲν ἔτι ζωὶν γόον Ἴκτορα ᾧ ἐνὶ οἴκῳ

500

οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο

ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὄγ', ἐπεὶ κατέδυσ κλυτὰ τεύχεα, ποικίλα χαλκῷ,

σεύατ' ἔπειτ' ἀνὰ ἄστρῳ, ποσὶ κραιπνοῖσι πεποιθώς.

505

ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,

δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,

εἰωθὼς λούεσθαι εὐρρεῖος ποταμοῖο,

κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται

ᾧμοις ἀτссουνται· ὁ δ' ἀγλατῆφι πεποιθώς,

510

ρίμφα ἐ γούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων·

ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,

τεύχεσι παμφαίνων ὥστ' ἠλέκτωρ, ἐβεβήκει

καγχαλόων, ταχέες δὲ πόδες φέρον. αἴψα δ' ἔπειτα

515

Ἴκτορα δῖον ἔτετμεν ἀδελφεὸν, εὖτ' ἄρ' ἔμελλεν

στρέψεσθ' ἐκ χώρας, ὅθι ἦ ὀάριζε γυναικί.

506 ἀκοστήσας ἐπὶ φάτνῃ.] *Fed with abundance of barley at the manger.* The word ἀκοστήσας occurs only in this passage, which is repeated at xv. 263, &c. We have good evidence of the existence of a word ἀκοστή, *barley*, though Homer, it is true, never uses it. Ἀκοστήσας then will be derived from this, just as κριθιάσας (by which the Grammarians explain it) is derived from the equivalent κριθή.

507 θείῃ πεδίοιο.] Genitive of the place in which the action of the verb takes place, like ἔρχονται, or διέπρεσσαν πεδίοιο, *passim*, so too

508 λούεσθαι ποταμοῖο.] *Conf. v. 6, &c.*

511. The grammar is here irregular, but the sense quite obvious. No verb occurs to which the ὁ of the preceding line is nominative.

512 κατὰ.] *Down from*, as at xVIII. 615 *et passim*.

513 ἠλέκτωρ.] *The sun.* Vid. xix. 398. The derivation is quite uncertain. The most likely perhaps, is that which makes it another form of ἀλεκτρος = λέκτρων ἀμέτοχος. For this change of ᾧ negative into η conf. ἠκέστας, line 94.

τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής

“ Ἡθεῖ, ἥ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ’ ἦλθον ἐναίσιμον, ὥς ἐκέλευες.”

Τὸν δ’ ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ 520

“ Δαιμόνι, οὐκ ἄν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,

ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·

ἀλλὰ ἐκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ’ ἐμὸν κῆρ

ἄχνηται ἐν θυμῷ, ὃθ’ ὑπὲρ σέθεν αἴσχε’ ἀκούω

πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 525

ἀλλ’ ἴομεν· τὰ δ’ ὄπισθεν ἀρεσσόμεθ’, αἳ κέ ποθι Ζεὺς

δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησιν

κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,

ἐκ Τρόης ἐλάσαντας εὐκνήμιδας Ἀχαιούς.”

521 ὃς ἐναίσιμος εἴη.] *Who was fair or who observed due measure (in speaking of thee).* So κατ’ αἶσαν, III. 59, *within due measure, fairly.*

523 ἐκὼν.] *Of your own will, wilfully,* not, that is, under the compulsion of fear. On fear, as a compelling force, so great as to make actions done under its influence scarcely appear voluntary, vide Aris-

totle, *Eth. Nicom.* III. 12, sec. 1, 2, 3.

526 ἴομεν]=ἴωμεν. Conf. I. 141.

528 κρητῆρα ἐλεύθερον.] *The bowl of freedom,* i. e. the bowl drained or poured out in libations to celebrate or return thanks for freedom; for slavery at least was the lot of captives taken in war. Vide l. 455 IX. 591—594, XXIV. 752, &c. &c.

ΙΛΙΑΔΟΣ Η.

SUMMARY.

The appearance of Hector and Paris gives the advantage to the Trojans. Athenê and Apollo agree, in order to end the fighting, that Hector is to challenge the best of the Greeks to single combat. Helenus proclaims the divine will, and Hector obeys (1—91). The other Greeks hesitate, whereupon Menelaus offers himself as the champion. Agamemnon dissuades him from the unequal combat (92—122). At the instigation of Nestor nine heroes offer themselves. Lots are drawn, and Ajax is chosen (123—205). Combat of Ajax and Hector. Hector is struck down, but restored by Apollo. Night separates the combatants (206—312). Nestor gives advice that the bodies of the slain should be buried, and the camp fortified. Antenor, before the Trojan assembly, advises the restoration of Helen and her possessions. Paris is willing to restore the possessions but refuses to give up Helen (313—364). Priam sends that offer to the Greeks, with a request for a truce that the bodies may be burnt. The offer is refused, but the truce is agreed upon (365—413). The dead, on both sides, receive funeral rites. The Greeks construct a rampart and trench about their camp. Poseidon looks with indignation upon the work, fearing that the glory of it will eclipse that of the walls which he and Apollo had built for Laomedon. Zeus consoles him, telling him that, when the Greeks have departed, he can cast their work down with his waves (414—463). The Greeks and Trojans take their evening meal, and prolong their feast into the night. A terrible thunderstorm occurs, a sign of the plans which Zeus was forming for their ruin (464—482).

Τ Η Σ Ι Λ Ι Α Δ Ο Σ

ΡΑΨΩΙΔΙΑ Η.

ὣς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἕκτωρ,
τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.
ὥς δὲ θεὸς ναύτησιν ἐλδομένοισιν ἔδωκεν
οὔρον, ἐπεὶ κε κάμωσιν εὐξέστης ἐλάτῃσιν
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
ὥς ἄρα τὼ Τρώεσσιν ἐλδομένοισι φανήτην.

5

Ἐνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηιθόοιο ἀνακτος,
Ἄρνη ναιετάοντα Μενέσθιον, ὃν κορυνήτης
γείνατ' Ἀρηιθόος καὶ Φυλομέδουσα βοῶπις·

10

Ἕκτωρ δ' Ἡϊονῆα βάλ' ἔγχρῃ ὀξυόεντι
αὐχέν' ὑπὸ στεφάνῃς εὐχάλκου, λῦσε δὲ γυῖα.
Γλαῦκος δ', Ἴππολόχοιο παῖς, Λυκίων ἀγὸς ἀνδρῶν,
Ἴφίνοον βάλε δουρὶ κατὰ κρατερὴν ὕσμίνην
Δεξιάδην, ἵππων ἐπιάλμενον ὠκειάων,
ὦμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.

15

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
Ἀργεῖους ὀλέκοντας ἐνὶ κρατερῇ ὕσμίνῃ,

4 ἔδωκεν.] This aorist is frequentative, i. e. it does not state the event as one which has actually happened at any one given time, but at an indefinite number of times, no one of which is particularized. Conf. IX. 131, 132.

6 πόντον ἐλαύνοντες.] *Stirring the sea.* ἐλαύνειν means originally *to set in motion*, and it is here used, literally, in the same sense as that in which it occurs, figuratively, at I.

576.

12 ὑπὸ στεφάνῃς εὐχάλκου.] *Beneath the strong brazen rim of his helmet.*

16 ὦμον.] *On the shoulder.* This accusative is governed directly by the previous verb βάλε, and adds a point of further detail to the previous accusative Ἴφίνοον, in apposition to which it stands. Conf. XI. 240, &c. &c. This construction is a very common one in Homer.

βῆ ῥα κατ' Οὐλύμποιο καρήνων αἶξασα

Ἴλιον εἰς ἱερήν. τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων, 20
Περγάμου ἐκκατιδὼν, Τρώεσσι δὲ βούλετο νίκην.
ἀλλήλοισι δὲ τώγε συναντέςθην παρὰ φηγῶ.

τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων

“Τίπτε σὺ δ' αὖ μεμαυῖα, Διὸς θυγάτηρ μέγαλοιο, 25
ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν;

ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
δῶς; ἐπεὶ οὔτι Τρώας ἀπολλυμένους ἐλεαίρεις.

ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη,
νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτῆτα

σήμερον· ὕστερον αὖτε μαχήσονται, εἰσόκε τέκμωρ 30

Ἰλίου εὐρώσιν, ἐπεὶ ὥς φίλον ἔπλετο θυμῷ
ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ.”

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη

“ὦδ' ἔστω, Ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ 35
ἦλθον ἀπ' Οὐλύμποιο μετὰ Τρώας καὶ Ἀχαιοὺς.

ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν;”

Τὴν δ' αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων

“Ἐκτορος ὄρσωμεν κρατερὸν μένος ἵπποδάμοιο,
ἦν τινά που Δαναῶν προκαλέσσεται οἰόθεν οἶος
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῇτι, 40

21 βούλετο νίκην.] Here simply, *he wished for victory*. Βούλομαι is used, elsewhere, of the *will* of a God, where ἐθέλω would be used of a man. Conf. I. 67, VIII. 204, &c.

26 ἑτεραλκέα νίκην.] *Victory inclining first to one side, then to another, uncertain victory*. Others explain it as = *deciding itself for one of two parties, decisive victory*. Herod. VIII. 11, τοὺς δ' ἐν τῇ ναυμαχίᾳ ταύτῃ ἑτεραλκέως ἀγωνιζομένους νύξ ἐπελθοῦσα διέλυσε, appears conclusive in favour of the former view,—a view which suits the passages in Homer in which the word occurs, though they are not by themselves conclusive as to its meaning. Ἑτεραλκῆς is, of course, a fixed epithet

of νίκη, not specially applicable when victory was given, as here, to the Greeks. Conf. III. 243.

29 παύσωμεν πόλεμον.] Observe that the active voice is here used. Apollo was proposing to put an end to a war in which others were engaged, vid. line 36. If one of the combatants had been speaking, the middle would have been used.

30 τέκμωρ.] *The appointed end*, vide note on VI. 349.

39 ἦν τινά που Δαναῶν προκαλέσσεται.] *If by any means he may challenge some one of the Greeks = so that he may challenge &c., if we can make him do so*. προκαλέσσεται = προκαλέσσηται. Conf. I. 141.

οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
οἶον ἐπόρσειαν πολεμίζειν Ἑκτορι δίῳ."

ᾠς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
τῶν δ' Ἑλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
βουλὴν, ἣ ῥα θεοῖσιν ἐφῆνδανε μητιόωσιν. 45

στῇ δὲ παρ' Ἑκτορ' ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν

"Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
ἣ ῥά νύ μοί τι πίθοιο; κασίγνητος δέ τοί εἰμι·
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις ἄριστος 50
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι·

οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπείν.
ὥς γὰρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰειγενετάων."

ᾠς ἔφαθ', Ἑκτωρ δ' αὖτ' ἐχάρη μέγα, μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας, 55
μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.

καδ δ' Ἀγαμέμνων εἷσεν εὐκνήμιδας Ἀχαιοὺς.

καδ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
ἐξέσθην, ὄρνισιν ἐοικότες αἰγυπιοῖσιν,

φηγῶ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60

ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἶατο πυκναὶ,

ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.

οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἔπι φρίξ

ὀρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς·

42 οἶον ἐπόρσειαν πολεμίζειν.] *May set him alone to fight, from ἐπόρνυμι.*

44 σύνθετο.] Here = *perceived*.

56 μέσσου δουρὸς.] Genitive of the part taken hold of.

59 ἐοικότες.] There is some doubt whether the word means here *in the form of*, or only *after the manner of*. It is used not unfrequently in similes, and, of course, in the latter sense. *Od.* v. 51 is a complete parallel; and the resemblance is there explained by the Scholiast as consisting not in the form taken, but in the manner of movement.

63 οἷη δὲ κ.τ.λ.] *And like a rip-*

ple which spreads over the sea from the west wind as it just rises. νέον adv. = *νεωστί*. The genitive Ζεφύροιο probably depends upon φρίξ, φρίξ Ζεφύροιο being = *the ripple caused by the west wind*. Another possible interpretation would make Ζεφύροιο a genitive of time = *when the west wind is blowing*. This would here be much the same as making the genitive absolute; but in fact every genitive absolute admits of being explained either as a causal genitive, or as a genitive of time, or of place. Conf. II. 397, v. 865, &c.

64. μελάνει δέ τε πόντος ὑπ' αὐτῆς.] *And the sea grows black*

τοῖαι ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε
ἐν πεδίῳ. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 65

Κέκλυτέ μεν, Τρῶες, καὶ εὐκνήμιδες Ἀχαιοί,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
εἰσόκεν ἢ ὑμεῖς Τροίην εὐπυργον ἔλητε,
ἢ αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.

ὕμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν
τῶν νῦν, ὄντινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
δεῦρ' ἵτω, ἐκ πάντων πρόμος ἔμμεναι Ἐκτορι δίῳ. 75

ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναηκέϊ χαλκῷ,
τεύχεα συλήσας, φερέτω κοίλας ἐπὶ νῆας,
σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80

εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὖχος Ἀπόλλων,
τεύχεα συλήσας οἴσω προτὶ Ἴλιον ἱρὴν
καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
τὸν δὲ νέκυν ἐπὶ νῆας εὐσσέλμους ἀποδώσω,
ὄφρα ἔταρχύσωσι καρηκομόωντες Ἀχαιοί, 85

beneath it. There is some difficulty with these words. Μελάνω, = μελαίνω, is a transitive verb; so that we must either take μελάνει to be, not a present, but an imperfect (from μελανέω), which (says Jelf) is sometimes used for the present, when the thought which the sentence expresses is not merely an indefinite proposition true at the present moment, but is referred in the speaker's mind to some time past. Conf. XVI. 29, σὺ δ' ἀμήχανος ἔπλεν, Ἀχιλλεῦ. Or, we must suppose the present of a transitive verb to be used here in an intransitive sense. Various readings are, μελανεῖ, from μελανέω, a neuter form certainly found in late Greek, e. g. in Apoll. Rhod. and Callimachus; but for which there is no sufficient authority here; and πόντον, which will of course be governed by

the transitive μελάνει. Πόντον is the reading given by Aristarchus. Ἐπ' αὐτῆς will then mean beneath it(self), —the usual, not to say the invariable sense of αὐτός, in Homer.

70 τεκμαίρεται.] *He determines,* vide VI. 349.

73 ὑμῖν μὲν γὰρ ἔασιν.] *Now since there are among you, &c.* That for which a reason is here given is stated afterwards.

77 ταναηκέϊ χαλκῷ.] *With a long-pointed spear.* From ταναὸς (τείνω) and ἀκή.

79 δόμεναι.] The infinitive here = the 3rd person of the imperative, *let him restore.*

ὄφρα πυρός με λελάχωσι.] *Literally that they may give me a portion in the funeral fire = that I may receive funeral honours at their hands.*

85 ταρχύσωσι.] *That they may*

σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ
καί ποτέ τις εἶπησι καὶ ὀψιγόνων ἀνθρώπων,
νηὶ πολυκλήϊδι πλέων ἐπὶ οἶνοπα πόντον,
ἄνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
ἔν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.
ὥς ποτέ τις ἐρέειν τὸ δ' ἐμὸν κλέος οὔ ποτ' ὀλεῖται." 90

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
αἶδεσθαι μὲν ἀνήνασθαι, δεῖσαν δ' ὑποδέχθαι.
ὄψε δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπεν
νεῖκει ὄνειδίζων, μέγα δὲ στεναχίζετο θυμῷ 95

“ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί·
ἢ μὲν δὴ λῶβη τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,
εἰ μή τις Δαναῶν νῦν Ἔκτορος ἀντίος εἴσιν.
ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
ἥμενοι αὖθι ἕκαστοι ἀκήριοι, ἀκλεῆς αὖτως 100
τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθεὺς
νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν.”

Ὡς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.
ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
Ἔκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν, 105

bury with due rites. According to L. and S. *ταρχύω* is a shorter form of *ταριχεύω*, *to embalm*. The Scholiast derives it from *ταραχή* contracted into *ταρχή*, and seems to interpret it of the signs of grief which relations would shew at a funeral.

86 ἐπὶ πλατεῖ Ἑλλησπόντῳ.] *By the broad Hellespont.* This epithet has given some trouble to commentators, as being scarcely applicable to a strait which is somewhat less than a mile in breadth. It has been translated *salt*, a sense in which it is certainly used by Herodotus II. 108. But we may suppose the Hellespont spoken of here as a river, as it would in fact present itself to the eyes of those who looked down upon it from the Troad, and as a river it would be far the broadest within view.

92 σιωπῇ.] Circumstantial or

modal dative. Conf. III. 2, 8.

99 γένοισθε.] This optative may be explained as expressing a wish. More probably however it is = a softened future, *you are likely to, you might as well, become*. The optative without *ἂν* (or *κε*) is sometimes so used in Homer. Conf. IX. 358, XXIII. 151.

100 ἀκήριοι.] Here passive, *disheartened, fearful*. We find it used actively, *δέος ἀκήριον, disheartening fear*, V. 817.

ἀκλεῆς αὖτως.] *Ingloriously thus*. For *αὖτως* conf. III. 222, VI. 400. “*Ἀκλεῆς*, thus accentuated, is a neuter, used adverbially.

101 τῷδε.] *To meet him, or against him*. Dativus incommodi, commonly following verbs in any way expressing hostility. Conf. I. 277, &c.

102 νίκης πείρατα.] *The issue of victory = victory*. Conf. VI. 143.

εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν
αὐτός τ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
δεξιτερῆς ἔλε χειρὸς ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν

“Ἀφραΐνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ
ταύτης ἀφροσύνης· ἀνὰ δ' ἴσχεο, κηδόμενός περ, 110
μηδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνονι φωτὶ μάχεσθαι,

Ἐκτορι Πριαμίδῃ, τόντε στυγέουσι καὶ ἄλλοι.
καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
ἔρριγ' ἀντιβολῆσαι, ὑπὲρ σέο πολλὸν ἀμείνων.
ἀλλὰ σὺ μὲν νῦν ἴξεν ἰὼν μετὰ ἔθνος ἐταίρων, 115

τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
εἴπερ ἀδειῆς τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,
φημί μιν ἀσπασίως γόνυ κάμψειν, αἷ κε φύγησιν
δητοῦ ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.”

Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως, 120
αἷσιμα παρειπών· ὁ δ' ἐπείθετο. τοῦ μὲν ἔπειτα
γηθόσυννοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο.

Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν

“ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
ἦ κε μέγ' οἰμώξειε γέρων ἵππηλάτα Πηλεὺς, 125
ἐσθλὸς Μυρμιδόνων βουλευφόρος ἠδ' ἀγορητὴς,
ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ὦ ἐνὶ οἴκῳ,
πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἐκτορι πάντας ἀκούσαι,

106 ἔλον.] If the chiefs of the Achæans had not sprung up, and caught hold of thee, to restrain thee.

109 τί.] Adverbial. At all. ταύτης ἀφροσύνης is governed by χρὴ, which unmistakeably takes a genitive in other passages of Homer, *Od.* I. 124, III. 14.

112 στυγέουσι.] Fear. I. 186.

117 ἀδειῆς.] This is the only passage in which the antepenultimate is short. When it is long the δ is generally doubled, but, according to Buttmann, unnecessarily, as the word probably took a digamma after the δ.

μόθου.] The tumult of battle. The

word occurs again at 241.

121 αἷσιμα παρειπών.] Vid. VI. 62. Here too the force of παρὰ must be given in the translation, counselling him to something other than he was minded to do before. So too παρέπεισεν, in the preceding line.

127 ὅς ποτε κ.τ.λ.] Who once, asking questions of me, was greatly delighted in his dwelling, enquiring (as he did) about the race and offspring of all the Argives. Ἐρέων is here used in the somewhat unusual sense of enquiring, a sense which belongs properly to the middle and not to the active form. It is so used at I. 62.

πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἶραι,
 θυμὸν ἀπὸ μελέων δῦναι δόμον *Αἶδος εἴσω.
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ *Απολλων,
 ἡβῶμ' ὥς ὅτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
 Φειᾶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα.
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσύθεος φῶς,
 τεύχε' ἔχων ἄμοισιν Ἀρηϊθόοιο ἀνακτος,
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,
 οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρὶ τε μακρῷ,
 ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.
 τὸν Λυκόοργος ἔπεφνε δόλῳ, οὔτι κράτεῖ γε.
 στεινωπῷ ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὄλεθρον
 χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὔδει ἐρείσθη·
 τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος *Αρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτ' ἐφόρει μετὰ μῶλον *Αρης.
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳ, φίλῳ θεράποντι, φορῆναι·
 τοῦ ὄγε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους.
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν οὐδέ τις ἔτλη·
 ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ᾧ· γενεῇ δὲ νεώτατος ἔσκον ἀπάντων·
 καὶ μαχόμεν οἱ ἐγὼ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα·
 πολλὸς γὰρ τις ἔκειτο παρήορος ἔνθα καὶ ἔνθα.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·

134 ἐγχεσίμωροι.] Probably spear-men. Conf. II. 840.

138 ἐπὶ κλησιν.] *By an additional name, cognate accusative.* If we compare XXII. 506, we shall see that κικλήσκω, or καλέω, governs an accusative of the person spoken of, as well as the cognate accusative, which comes thus to stand adverbially.

144 χραῖσμε.] We find here the full construction of χραίσμεν, the

accusative of the thing warded off (ὄλεθρον) and the dative of the person from whom it is warded off (οἱ). Conf. I. 28.

149 δέ.] Introduces the apodosis.

156 παρήορος.] *For he lay, huge as he was, stretched out on this side and on that; probably from παρὰ and αἰέρω.*

τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἵπερ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἱ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν." 160

Ὡς νείκεσσ' ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέστην.
 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδείδῃς ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες, θούριν ἐπιειμένοι ἀλκὴν,
 τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος, 165
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·
 πάντες ἄρ' οἷγ' ἔθελον πολεμίζειν Ἔκτορι δίῳ.
 τοῖς δ' αὖτις μετέειπε Γερῆνιος ἱππότα Νέστωρ 170

“Κλήρῳ νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν·
 οὗτος γὰρ δὴ ὀνήσει εὐκνήμιδας Ἀχαιούς·
 καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, αἶ κε φύγῃσιν
 δηΐτου ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.”

Ὡς ἔφαθ', οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέῃ Ἀγαμέμνονος Ἀτρεΐδαο.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν

159 οἷ.] The οἷ in this line is a relative pronoun, which, somewhat unusually, here precedes the demonstrative—viz. the οἷ of the succeeding line. We may remark, as a grammatical irregularity, the change of persons from ἔασιν to μέματε.

161 ἐννέα πάντες.] Probably, *making up the full number of nine*.

168 ἄν] = past tenses indicative, ἀνα = present imperative, of ἀνίστημι.

171. *Draw lots now throughout or through your whole number, (so that we may see) on whom the lot may fall.* The common reading in this line is πεπάλασθε, from παλάσσω, used, as in *Od.* IX. 331, in the sense which belongs commonly to πάλλω. The two meanings of παλάσσω, (1) *to besprinkle or stain*, and (2) *to draw*

lots, are connected through *to shake*,—the original meaning of the earlier form, πάλλω. Παλάσσω is used only in the perf. pass. (with an active force), in the sense of *to draw lots*. Πεπάλασθε is a form of which I can offer no explanation. Another reading, πεπάλεσθε, has been proposed, but on conjecture only. It would be a reduplicated second aorist from πάλλω.

175 ἐσημήναντο.] *Put their mark upon*, for writing was probably unknown, VI. 169.

176. It was usual, in prayer, to look and to stretch the hands in the direction of the supposed residence of the God who was addressed. Conf. I. 350, 351, III. 364, IX. 568.

“Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
ἦ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης.” 180

“Ὡς ἄρ’ ἔφαν, πάλλεν δὲ Γερήνιος ἱππότα Νέστωρ,
ἐκ δ’ ἔθορε κλῆρος κυνέης, ὃν ἄρ’ ἤθελον αὐτοὶ,
Αἴαντος· κῆρυξ δὲ φέρων ἀν’ ὄμιλον ἀπάντη
δεῖξ’ ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
οἱ δ’ οὐ γιγνώσκοντες ἀπηνῆναντο ἕκαστος. 185

ἀλλ’ ὅτε δὴ τὸν ἴκανε φέρων ἀν’ ὄμιλον ἀπάντη,
ὅς μιν ἐπιγράψας κυνέῃ βάλε, φαίδιμος Αἴας,
ἦτοι ὑπέσχεθε χεῖρ’, ὁ δ’ ἄρ’ ἔμβαλεν ἄγχι παραστάς,
γυνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.
τὸν μὲν παρ πόδ’ ἐὼν χαμάδις βάλε φώνησέν τε 190

“ὦ φίλοι, ἦτοι κλῆρος ἐμὸς, χαίρω δὲ καὶ αὐτὸς
θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
ἀλλ’ ἄγετ’, ὅφρ’ ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
τόφρ’ ὑμεῖς εὔχεσθε Διὶ Κρονίῳ ἀνακτι
σιγῇ ἐφ’ ὑμείων, ἵνα μὴ Τρῶές γε πύθωνται,
ἢ καὶ ἀμφαδίην, ἐπεὶ οὔτινα δείδιμεν ἔμπης·
οὐ γάρ τίς με βίῃ γε ἐκὼν ἀέκοντα δίηται,
οὔδέ τι ἰδρεῖν, ἐπεὶ οὐδ’ ἐμὲ νῆϊδά γ’ οὕτως
ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.” 195

“Ὡς ἔφαθ’, οἱ δ’ εὔχοντο Διὶ Κρονίῳ ἀνακτι 200
ᾧδε δέ τις εἶπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν

“Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,
δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὔχος ἀρέσθαι·
εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,

184 δεῖξ’ ἐνδέξια πᾶσιν.] Probably *shewed it to all in order*, or *in turn passing from left to right*. Conf. I. 597.

193. We find here, as frequently, *ὅφρα* and *τόφρα* answering one another = *while*, and *in the mean while*, as at IV. 220, 221, &c.

196 ἔμπης.] The meaning of the word here is not certain. It may mean *at all*, or *nevertheless*, i. e. though they might reasonably be objects of fear. Conf. XII. 326,

XIV. 1.

197 δίηται.] *Shall drive me off, put me to flight*, said to be akin to *δεός*, *δεῖδω*, *δέδια*; but we find it used where no notion of inspiring fear can come in, vid. XV. 681. The use of the subjunctive, without *ἄν* = the future, occurs elsewhere. Conf. I. 262.

199 τραφέμεν.] Here used intransitively. Conf. XXI. 279, *ὅς ἐνθάδε γ’ ἔτραφ’ ἀριστος*.

ἴσῃν ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον.”

205

Ὡς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ ἔσσατο τεύχη,
σεύατ' ἔπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,
ὅστ' εἰσιν πόλεμόνδε μετ' ἀνέρας, οὔστε Κρονίων
θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι.

210

τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν
ἦε μακρὰ βιβὰς, κραδάων δολιχόσκιον ἔγχος.
τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθεον εἰσορόωντες,
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
Ἐκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσε·
ἀλλ' οὐ πῶς ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι
ἄψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.
Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥντε πύργον,
χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων,
σκυτοτόμων ὃχ' ἄριστος, Ἕλῃ ἐνὶ οἰκίᾳ ναίων·
ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον,
ταύρων ζατρεφένων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας

215

220

210 ἔριδος μένει ξυνέηκε.] Just like ἐριδι ξυνέηκε. Conf. I. 8.

212 μειδιῶν βλοσυροῖσι προσώπασι.] *Smiling with terrible aspect*, circumstantial or modal dative, as at line 92.

215. We find in this line three several accusatives, after ὑπήλυθε. Two are not unfrequent, the second giving greater precision to the notion of the first, as at III. 438. The third accusative ἕκαστον is similar to phrases we frequently meet, as III. 279, VIII. 347, where the use of the singular after the plural brings out more fully that what is said applies to every individual.

217 ἀναδύναι.] Here = *to shrink* or *retreat*.

218 χάρμη.] This word means probably *the joy* of battle, and hence, as here and elsewhere in Homer, simply *battle*. The dative is best

explained by our supposing the construction elliptical. The entire phrase might be e. g. χάρμη μάχεσθαι, and the dative would then be modal.

220 κάμε τεύχων.] If we take κάμε here as neuter, the phrase is = *καμὼν ἔτευξε*, *fashioned with toil*; if as active, κάμε will itself mean *worked at and completed*, and the τεύχων following is redundant. Conf. note on *καμόντας*, III. 278.

222 σάκος αἰόλον.] *A shield quickly turned about*. Conf. III. 185, and VII. 238.

223 ταύρων ζατρεφένων.] *Of stout bulls'-hides*. Material genitive. Conf. X. 261. Ταῦρος (like βούς, line 238), but only when an adjective is added, may stand for the hide of the animal, and not only for the animal itself.

στῇ ῥα μάλ' Ἐκτορος ἐγγὺς, ἀπειλήσας δὲ προσηύδα 225

“Ἐκτορ, νῦν μὲν δὴ σάφα εἴσεαι οἰόθεν οἶος
οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασιν,

καὶ μετ' Ἀχιλλῆα ῥηξήνορα θυμολέοντα.

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσσι ποντοπόροισιν

κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν·

230

ἡμεῖς δ' εἰμὲν τοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν,

καὶ πολέες. ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ

“Αἴαν διογενὲς Τελαμώνιε, κούρανε λαῶν,

μήτι μευ ἤντε παιδὸς ἀφαιροῦ πειρήτιζε

235

ἢ γυναικὸς, ἣ οὐκ οἶδεν πολεμήϊα ἔργα.

αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·

οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν

ἄζαλέην, τό μοι ἐστι ταλαύρινον πολεμίζειν·

οἶδα δ' ἐπαίξαι μόθον ἵππων ὠκείων·

240

οἶδα δ' ἐνὶ σταδίῃ δητῶ μέλπεσθαι Ἀρηϊ.

ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἔοντα

235 ἀφαιροῦ.] *Feeble*. Probably a form of φαῦλος, φλαῦρος, with a euphonic.

πειρήτιζε.] *Make trial of*, i. e. *try to frighten*. Conf. XX. 200, 201.

239 τό μοι ἐστι ταλαύρινον πολεμίζειν.] Probably *so that I can fight stoutly*. Τὸ, in this case, must be taken as = δι' ὃ. Conf. III. 176. Or the passage may be taken = *which is my stout manner of fighting*, the infinitive πολεμίζειν standing by itself with the force of a substantive. Or, lastly, *which (shield) I have stout for battle*. The obvious objection to this is the presence of the neuter τὸ, where βῶν ἄζαλέην has gone before; but the Scholiast quotes a passage completely parallel, νεφέλη δέ μιν ἀμφιβέβηκε Κλυμένη· τὸ μὲν οὐ ποτ' ἐρωεῖ, *Od.* XII. 74. The explanation given by the Scholiast of these and similar passages is, that since there are two synonymous words, βούς and σάκος, νεφέλη and νέφος, &c., the relative clause agrees,

not with the feminine word expressed, but with its neuter equivalent. It is better to suppose the general notion of the antecedent to account here for the neuter (as in οὐκ ἀγαθὸν πολυκοιρανέη, II. 204, &c. &c.), and to neglect the accident of there being an equivalent neuter word in existence. Vide Jelf, *Gr. Gr.* § 381. The parallel, however we explain it, is sufficient to justify the proposed translation.

241. *And I know how, in close fight, to dance a war-dance (or sing a war-song) before dread Arès, i. e. I know how to fight hand to hand, with allusion, no doubt, to the yells and gestures which barbarians employ in battle, partly to relieve their own feelings, partly to terrify their enemies.*

242 ἄλλ' οὐ, κ.τ.λ.] *But, since I do not choose to watch an opportunity, unawares to thee, and strike thee, such an one as thou art, but (would do it) openly, if it so be that I can hit thee—*

λάθρη ὀπιπτεύσας, ἀλλ' ἀμφαδὸν, αἶ κε τύχωμι."

Ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,
καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
ἀκρότατον κατὰ χαλκὸν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
ἔξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής·
ἐν τῇ δ' ἐβδομάτῃ ῥινῷ σχέτο. δεύτερος αὖτε
Αἴας διογενὴς προτεῖ δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐτίσῃν. 250
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
σύν ῥ' ἔπεσον, λείουσιν εἰκότες ὠμοφάγοισιν
ἢ συστὶ κάπροις, τῶντε σθένος οὐκ ἀλαπαδνόν.
Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρὶ,
οὐδ' ἔρρηξεν χαλκὸν, ἀνεγνάμφθη δέ οἱ αἰχμή.
Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διαπρὸ 260
ἦλυθεν ἐγχεΐῃ, στυφέλιξε δέ μιν μεμαῶτα,
τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκήκειν αἷμα.
ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ,
ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχεΐῃ
κείμενον ἐν πέδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265
τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον
μέσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.
δεύτερος αὖτ' Αἴας πολὺ μείζονα λᾶαν αἰείρας

We must suppose Hector to have been brandishing his spear as he spoke these words, and in this way to have given his adversary notice that he accepted the challenge to begin the battle. The action will thus supply, as it were, the missing apodosis, just as if Hector had added, 'I give thee warning that I am about to dart my spear.' The words *τοιούτων ὄντα* may be taken either as a real acknowledgement on Hector's part, of Ajax' prowess;

or as inserted ironically, in allusion to Ajax' own previous assertion of it.

244. This passage is repeated in great part from III. 355 et seq.

258 οὔτασε.] This word is used where the blow is given at close quarters; where the spear is flung the word used is βάλε (line 250).

262 τμήδην δ' αὐχέν' ἐπῆλθε.] And it reached his neck, and cut it open. τμήδην (adverb from τέμνω), literally *cuttingly*, not so as to pierce it, but to gash it open.

ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἰν' ἀπέλεθρον,
 εἴσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάψε δέ οἱ φίλα γούναθ'. ὁ δ' ὕπτιος ἐξετανύσθη
 ἀσπίδ' ἐνιχριμφθείς· τὸν δ' αἰψ' ὤρθωσεν Ἀπόλλων.
 καὶ νῦ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτῶνων, 275
 Ταλθύβιός τε· καὶ Ἰδαῖος, πεπνυμένῳ ἄμφω·
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἶπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μήδεα εἰδώς·

“Μηκέτι, παῖδε φίλῳ, πολεμίζετε, μηδὲ μάχεσθον·
 ἀμφοτέρῳ γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς· 280
 ἄμφω δ' αἰχμητά· τόγε δὴ καὶ ἴδμεν ἅπαντες.
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας
 “Ἰδαῖ’, Ἐκτορα ταῦτα κελεύετε μυθήσασθαι·
 αὐτὸς γὰρ χάρμῃ προκαλέσσατο πάντας ἀρίστους. 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἥπερ ἂν οὗτος.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ
 “Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊότητος 290
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων

269 ἐπέρεισε δὲ ἰν' ἀπέλεθρον.] *And he put to it (lit. pressed upon it) immense force. For ἀπέλεθρον vide V. 245.*

270. *And he broke in the shield, having struck it with a rock like a mill-stone, i. e. of huge size.*

271 βλάψε.] *He loosened or lamed.* This verb is used to express any kind of harm or obstruction. VI, 39, XXIII. 545.

272 ἀσπίδ' ἐνιχριμφθείς.] *Dashed against his shield, as he would, of course be, if he were struck violently and fell forwards over his shield.* The phrase has been explained, but unnecessarily, as = *having had his shield dashed against him.*

279 παῖδε.] *My sons.* The address of an old man, to those younger than himself. The messenger uses it in addressing King Œdipus, Soph. O. T. 1008.

282 νυκτὶ πιθέσθαι.] *Literally to obey the night, i. e. to do that which the approach of night seems to necessitate, and so to command.*

289 πινυτήν.] From πνέω, πέπνυμαι, with iota inserted; *wisdom.*

περί.] This word as it stands is a preposition governing Ἀχαιῶν. In this and similar passages (e.g. περί κῆρι, IV. 53), another reading is πέροι = περισσῶς, *exceedingly*. The enclitic περ is a shortened form of this word.

ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην·
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
 ὥς σύ τ' εὐφρήνης πάντας παρὰ νηυσὶν Ἀχαιοὺς,
 σούς τε μάλιστα ἕτας καὶ ἐταίρους, οἳ τοι ἔασιν· 295
 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἀνακτος
 Τρῶας εὐφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,
 αἵτε μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.
 δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω.
 ὄφρα τις ὧδ' εἴπησιν Ἀχαιῶν τε Τρώων τε 300
 'Ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἦδ' αὐτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε'."
 Ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
 σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τελαμῶνι·
 Αἴας δὲ ζωστῆρα δίδου φοίνικι φαεινόν. 305
 τῷ δὲ διακριθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦϊ', ὁ δ' ἐς Τρώων ὄμαδον κίε. τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι. 310
 Αἴαντ' αὖθ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.
 Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,
 τοῖσι δὲ βούν ἱέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 ἄρσενα πενταέτηρον ὑπερμενείῃ Κρονίωνι. 315
 τὸν δέρον ἀμφί θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,
 μίστυλλον τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὺς ἐΐσης. 320
 νῶτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν

298 θεῖον δύσονται ἀγῶνα.] *Will enter the divine assembly; that is, the assembly, the object of which is divine worship.*

309 ἀάπτους.] *Vide I. 567.*

314 δέ.] *Introduces the apodosis of the sentence.*

316 διέχευαν.] *Cut up, that is,*

into large pieces; the further process is described by the words following.

321 νῶτοισι διηνεκέεσσι γέραιρεν.] *Bestowed on (Ajax) by way of honour slices cut from the whole length of the chine. For this as a mark of respect vide note on V. 752.*

ἦρως Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,

Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή· 325

ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“ Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν

πολλοὶ γὰρ τεθνᾶσι καρηκομόωντες Ἀχαιοὶ

τῶν νῦν αἶμα· κελαινὸν εὐρροον ἀμφὶ Σκάμανδρον

ἐσκέδασ' ὀξὺς Ἄρης, ψυχαὶ δ' Αἰδόςδε κατήλθον· 330

τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοῖ παῦσαι Ἀχαιῶν,

αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς

βοῦσι καὶ ἡμιόνοισιν· ἀτὰρ κατακῆομεν αὐτοὺς

τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὅστέα παισὶν ἕκαστος

οἴκαδ' ἄγῃ, ἔτ' ἂν αὐτε νεώμεθα πατρίδα γαίαν. 335

τύμβον δ' ἀμφὶ πυρὴν ἓνα χεύομεν ἐξαγαγόντες

ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δείμομεν ὦκα

πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν,

ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,

ὄφρα δι' αὐτῶν ἵππηλασίῃ ὁδὸς εἴῃ· 340

ἔκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρον,

ἥ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,

μή ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων.”

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.

Τρώων αὐτ' ἀγορὴ γένετ' Ἰλίου ἐν πόλει ἄκρῃ, 345

328 γάρ.] That for which a reason is given follows. Conf. line 73.

332 κυκλήσομεν.] This and several of the following forms are subjunctives. Conf. I. 141.

336 τύμβον ἓνα ἄκριτον.] *One common mound*, one, that is, under which all the ashes were placed with no external marks to distinguish them. That they were kept separate under it may be gathered from the preceding lines.

χεύομεν ἐξαγαγόντες.] *Let us heap up, and construct, or draw, a not common sense of ἐξάγειν.* The word, however, is so used by Thu-

cydides, *μείζων γὰρ ὁ περίβολος πανταχῇ ἐξήχθη τῆς πόλεως*, Lib. I. 93.

This scheme of Nestor's appears to have been a plan for constructing fortifications in time of truce, under pretence of burying the dead.

338 εἴλαρ.] *A defence, literally a means of repelling (the enemy).* It is derived from εἰλέω or εἰλω, the ground meaning of which is *to drive*. The inanimate object is described therefore by its effect. For εἰλέω conf. I. 409.

342 ἀμφὶς ἐοῦσα.] *Surrounding them.*

δεινὴν, τετρηχυῖα, παρὰ Πριάμοιο θύρῃσιν.

τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν

“Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

δεῦτ' ἄγεται, Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350

δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
ψευσάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν
[ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε].”

Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη 355

δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο,

ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
“Ἀντήνωρ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

εἰ δ' ἔτεδ' ἄρα δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360

αὐτὰρ ἐγὼ Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω.

ἀντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·

κτήματα δ' ὅσσ' ἀγόμεν ἐξ Ἀργεος ἡμέτερον δῶ
πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.”

Ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη 365

Δαρδανίδης Πρίαμος, θεόφιν μήστωρ ἀτάλαντος,

ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τὸ πάρος περ, 370
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·

353 ἵνα μὴ ῥέξομεν ὧδε.] *If we do not act thus.* ἵνα is here an adverb = *where*, i. e. *in the case that*. Ideas properly of place and of manner are not unfrequently interchanged. Conf. *passim* the various meanings of e. g. *πῇ* and *πῶς*.

359 ἀπὸ σπουδῆς.] *Seriously.*

360 ἔπειτα.] *Then* = *in that case*.

362 ἀντικρὺ δ' ἀπόφημι.] *I declare plainly or flatly.* ἀπόφημι is

sometimes used as here, and as ἀπέειπεν is at line 416; sometimes it is = *I refuse*, opposed to κατάφημι, *I assent*. The former sense is only epic. For the latter vide Soph. O. C. 317, and Il. I. 515.

363 ἡμέτερον δῶ.] *To my house.* The accusative is of motion to a place. δῶ is a shorter form of δῶμα (as κρῖ is of κριθή), and, probably, like κρῖ, an earlier form.

ἤωθεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας
 εἰπέμεν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν·
 καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἶ κ' ἐθέλωσιν 375
 παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροὺς
 κήομεν· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων
 ἄμμε διακρίνη, δώη δ' ἐτέροισί γε νίκην."

“Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο,
 [δόρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν·] 380
 ἤωθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.

τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς, θεράποντας Ἄρηος
 νηῖ πάρα πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσιν
 σταῖς ἐν μέσσοισιν μετεφώνεεν ἠπύτα κῆρυξ

“Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385
 ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγαυοὶ

εἰπεῖν, αἶ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν·
 κτήματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 ἠγάγετο Τροίηνδ'—ὥς πρὶν ὥφελλ' ἀπολέσθαι— 390

πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·
 κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

οὐ φησιν δώσειν· ἢ μὲν Τρῶές γε κέλονται.
 καὶ δὲ τόδ' ἠνώγειν εἰπεῖν ἔπος, αἶ κ' ἐθέλητε
 παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροὺς 395

κήομεν· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων
 ἄμμε διακρίνη, δώη δ' ἐτέροισί γε νίκην."

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης

“Μήτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω 400
 μήθ' Ἑλένην· γνωτὸν δὲ, καὶ ὅς μάλα νήπιός ἐστιν,

372 ἤωθεν.] *At*, literally *from*, *day-break*; that being, as it were, regarded as the point of departure.

378 διακρίνη.] Here *separate*.

383 νηῖ πάρα πρύμνῃ.] *At the stern of the ship*. Πρύμνῃ, alone, is generally used in this sense = νηῖ πρυμνῇ (which would seem the cor-

rect reading in the text).

392 κουριδίην ἄλοχον.] Probably *the wedded wife*. Vid. I. 114.

401 γνωτὸν δὲ, καὶ ὅς μάλα νήπιός ἐστιν.] = γνωτὸν δὲ ἐστὶ καὶ αὐτῷ ὅς μάλα νήπιός ἐστιν. *But even a very fool may know*. The verbal in *τος* expresses that which admits of

ὥς ἤδη Τρώεσιν ὀλέθρου πείρατ' ἐφῆπται."

ᾠς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.

καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων 405

"Ἰδαῖ', ἦτοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιδιδάνει οὕτως.

ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὔτι μεγαίρω·

οὐ γάρ τις φειδῶ νεκύων κατατεθνηώτων

γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μελίσσέμεν ὦκα. 410

ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης."

ᾠς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,

ἄψορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.

οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανῖωνες,

πάντες ὁμηγερέες, ποτιδέγμενοι ὅππότε ἄρ' ἔλθοι 415

Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπεν

στὰς ἐν μέσσοισιν, τοὶ δ' ὠπλίζοντο μάλ' ὦκα,

ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην

Ἀργεῖοι δ' ἐτέρωθεν εὖσσέλμων ἀπὸ νηῶν

ὠτρύνοντο νέκυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420

Ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,

ἐξ ἀκαλαρρείταο βαθυρρόου Ὠκεανοῖο

οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.

ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον

being an object of the action which the verb expresses; the verbal in *τεος* that which ought to be such an object.

402 ὀλέθρου πείρατα.] *The end or issue, of destruction; i. e. destruction.* Vid. VI. 143.

408 *But as far as concerns the dead, I grudge you not (the permission) to burn them.* Μεγαίρω is properly *to think great*, hence *to think too great, to envy, or grudge.* Conf. ἀμέγαρτος, II. 420.

410 πυρὸς μελίσσέμεν ὦκα.] Added epexegetically, and dependent for their construction upon φειδῶ, which is elsewhere followed by an infinitive. Eur. *Ion.* 16. For

the genitive *πυρὸς*, vide II. 415.

416 ἀπέειπε.] Simply *declared, related.* There is no sense implied of the message brought being a refusal of what had been proposed. Conf. IX. 309, XXIII. 361.

417 ὠπλίζοντο.] *Made themselves ready.*

422 ἀκαλαρρείταο.] *Quietly flowing*, from ἀκαλὸς (*ἀκῆν*) and ῥέω.

424 διαγνῶναι χαλεπῶς ἦν.] *Then was it difficult to distinguish*, literally *it was (for them) to distinguish with difficulty.* The passage must be translated as if χαλεπὸν stood instead of the χαλεπῶς in the text; for the context shews that the assertion made is that the task of distinguish-

- ἀλλ' ὕδατι νίζοντες ἄπο βρότον αἵματόεντα,
 δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν. 425
 οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 ὥς δ' αὐτως ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ 430
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν κούλας ἐπὶ νῆας.
 Ἦμος δ' οὐτ' ἄρ' πω ἦώς, ἔτι δ' ἀμφιλύκη νύξ,
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
 τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντος 435
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν
 πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
 ὄφρα δι' αὐτάων ἵππηλασίη ὁδὸς εἴη·
 ἔκτοσθεν δὲ βαθείαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.
 Ὡς οἱ μὲν πονέοντο καρηκομόωντες Ἀχαιοί·
 οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
 θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων 445
 “Ζεῦ πάτερ, ἦ ῥά τίς ἐστι βροτῶν ἐπ' ἀπείρονα γαῖαν
 ὅστις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;
 οὐχ ὀράας ὅτι δ' αὐτε καρηκομόωντες Ἀχαιοὶ
 τεῖχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας; 450

ing was a difficult one,—not that to distinguish with difficulty was possible. Cf. VIII. 400 for an exact parallel.

425 βρότος.] *Gore.* βροτός, mortal.

428 πυρκαϊῆς ἐπενήνεον.] *They heaped up on the funeral pile.* The genitive is governed by the ἐπὶ in composition with the verb.

433 ἀμφιλύκη νύξ.] *The morning twilight.* The word ἀμφιλύκη (like λευκός, λύχνος, &c.) is said to

come from the obsolete λῦξ, or λύκη, light. The masculine of the adjective is not found, and the feminine is used, after Homer's time, as a substantive.

447 ἐνίψει.] Future of *ἐνίσπω, not of ἐνίπτω, which always means to rebuke. The line has been variously rendered. The best proposed interpretation appears to be *who will yet refer to the immortals his thought and counsels.*

τοῦ δ' ἦτοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς·
τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
ἥρῃ Λαομέδοντι πολίσσαμεν ἀθλήσαντε."

Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς
"ὦ πόποι, ἐννοσίγαι' εὐρυσθενὲς, οἶον ἔειπες. 455

ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,
ὃς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε
σὸν δ' ἦτοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς.
ἄγρει μὰν, ὅτ' ἂν αὐτε κερηκομόωντες Ἀχαιοὶ
οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, 460
τείχος ἀναρρήξας τὸ μὲν εἰς ἄλα πᾶν καταχεῦαι,
αὐτὶς δ' ἡἷονα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν."

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
δύσετο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.

νῆες δ' ἐκ Λήμνιο παρέστασαν οἶνον ἄγουσαι
πολλαί, τὰς προέηκεν Ἰησονίδης Εὐνῆος,
τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσωνι, ποιμένι λαῶν.
χωρὶς δ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, 470
δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.

ἐνθεν ἄρ' οἰνίζοντο κερηκομόωντες Ἀχαιοὶ,
ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ,
ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,
ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
παννύχιοι μὲν ἔπειτα κερηκομόωντες Ἀχαιοὶ

451 ὅσον τε.] *As far as.* Heyne reads, after Aristarchus, ὅσην, sc. ἐφ' ὅσην γῆν. The whole account from 443 is marked with great probability as an interpolation.

461 & 462 καταχεῦαι. καλύψαι.] These infinitives stand here = imperatives. Conf. I. 20.

463 ἀμαλδύνηται.] *May be destroyed.* For word, vid. XII. 18.

470 χωρὶς.] Adverbial, *separately, by themselves*, for the others had to buy their wine. Ἀγέμεν is

epexegetical = *for them to take away.*

473 χαλκῷ. αἰθωνι σιδήρῳ.] Datives of the instrument by which the wine was purchased. The genitive of price might have been used with equal correctness.

474 αὐτῇσι βόεσσιν.] When cattle, or other beasts, employed in man's service (as e. g. ἵπποι, κάμηλοι, &c.) are mentioned in the plural, the adjective agreeing with them is always feminine.

δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἢδ' ἐπίκουροι
 παννύχιος δέ σφιν κακὰ μήδετο μητίετα Ζεὺς
 σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἥρει·
 οἶνον δ' ἐκ δεπάων χαμάδις χέον, οὐδέ τις ἔτλη
 πρὶν πιέειν, πρὶν λείψαι ὑπερμενέϊ Κρονίωνι.
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

480

481 ὑπερμενέϊ Κρονίωνι.] Dativus commodi. I. 127, 159, 315.

482 ὕπνου δῶρον ἔλοντο.] *Took to themselves or enjoyed the gift of sleep.* Sleep being, as Buttmann remarks, the great gift of the Gods,

and not the work of man—a supra-sensible, supernatural influence; a view which may explain the use of such an adjective as ἀμβρόσιος as an epithet for it. Vide II. 19.

ΙΛΙΑΔΟΣ Θ.

SUMMARY.

Zeus holds an assembly of the Gods, and bids them all refrain from helping either Greeks or Trojans (1—40). He himself goes in his chariot to watch the battle from Mount Ida. The battle goes on for some time with even fortune, but at mid-day the Greeks and Trojans are weighed in the balances of fate, and the ruin of the Greeks signified. Zeus thunders from Ida, and the Greeks are terrified and fly (40—79). The Greeks are driven as far as their ramparts. Herê in vain urges Poseidon to aid them. They are at length encouraged by Agamemnon, and by a propitious sign from Zeus (79—252). The Greeks drive back the Trojans. Teucer wounds many of them, but is himself wounded by Hector (252—334). The Greeks are then again driven back. Herê and Athenê prepare to set out to aid them, but are warned back by Zeus' messenger, Iris (335—437). Zeus returns to Olympus, and blames severely the purpose of Herê and Athenê. He threatens greater disasters for the Greeks (438—484). The battle ends with nightfall. The Trojans station watches to prevent any movement of the enemy during the night (485—565).

Τ Η Σ Ι Λ Ι Α Δ Ο Σ

ΡΑΨΩΔΙΑ Θ.

Ἦώς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
 ἀκροτάτῃ κορυφῇ πολυδαιράδος Οὐλύμποιο.

αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον

“ Κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαί τε θέαιναι, 5

ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

μήτε τις οὖν θήλεια θεὸς τόγε μήτε τις ἄρσιν

πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες

αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.

ὃν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10

ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,

πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·

ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡρόεντα,

τῇλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,

ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς, 15

τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·

γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.

εἰ δ' ἄγε πειρήσασθε, θεοὶ, ἵνα εἴδετε πάντες·

σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες

πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαί τε θέαιναι· 20

ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε

8 διακέρσαι.] *To frustrate, literally to cut into pieces.*

13 ἡρόεντα.] *Gloomy, murky Tartarus.* ἀήρ is used in Homer of the lower air, that surrounds the earth, in opposition to αἰθήρ, the clear upper air, the abode of the Gods; and hence it comes to mean *mist* or *darkness*, supposed to be

nothing more than a thickened air. This is a frequent sense of the word ἀήρ in Homer, vide line 50, v. 770.

18 εἰ δ' ἄγε πειρήσασθε.] *But come on, try it.* The phrase is perhaps best explained as elliptical, εἰ δὲ being = *but if you will*. Conf. i. 302.

Ζῆν', ὕπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,
 αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσσῃ
 σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
 δησαίμην, τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
 τόσσον ἐγὼ περί τ' εἰμὶ θεῶν περί τ' εἰμ' ἀνθρώπων."

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
 ὄψε δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη 30

"ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπιεικτόν
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
 ἀλλ' ἴτοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις 35
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣτις ὀνήσει,
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο."

Τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς
 "Θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι." 40

Ὡς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππῳ,
 ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,

22 οὐδ' εἰ μάλα πολλὰ κάμοιτε.] *Not even if ye were to weary yourselves very greatly, III. 278.*

24 αὐτῇ κεν γαίῃ, κ.τ.λ.] *I could drag it, earth, and sea, and all together.* For this use of the dative conf. line 290 and IX. 542. It is sometimes governed by σὺν, as at XIV. 498, with precisely the same meaning. Without σὺν, as here, the dative must be taken as a circumstantial or modal dative, expressing that which is accessory to the action of the verb.

26 τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.] *And there then would all of them be hung up on high.* μετήορα = μετέωρα from μετά, αἰρώ.

32 δ] = ὅτι. Conf. 363, I. 120.

33 ἔμπης.] *Nevertheless.* As at 562.

34 οἳ κεν ὄλωνται.] These words have a future force, but are less precise than an actual future would have been. *Who are likely to perish, or are in the way of ruin.* Vide I. 262, &c.

37 τεοῖο.] A dialectical form of σοῦ.

39 Τριτογένεια.] Vid. IV. 415.

οὐ νύ τι θυμῷ κ.τ.λ.] *I speak not at all in anger to thee who wishest well (to the Greeks).* Or, not so well, πρόφρονι may be taken in agreement with θυμῷ. The meaning will then be that Zeus is not ready to anger.

42 χρυσέησιν ἐθείρησιν κομόωντε.] *With long golden manes.* This dative is modal, expressing an idea accessory to that expressed by the participle.

χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἱμάσθλην
χρυσείην εὖτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου.

μάστιξεν δ' ἐλάαν τῷ δ' οὐκ ἄκοντε πετέσθην 45
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

Ἴδην δ' ἱκανεν πολυπίδακα, μητέρα θηρῶν,
Γάργαρον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
ἔνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν. 50
αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδει γαίων,
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

Οἱ δ' ἄρα δεῖπνον ἔλοντο καρηκομόωντες Ἀχαιοὶ
ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55
παυρότεροι· μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι,
χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
πᾶσαι δ' ὠῖγγυντο πύλαι, ἐκ δ' ἔσσυτο λαὸς,
πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

Οἱ δ' ἔτε δή ῥ' ἐς χώρον ἓνα ξυνιόντες ἵκοντο, 60
σὺν ῥ' ἔβαλον ῥινοὺς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἷματι γαῖα. 65

Ὅφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πίπτε δὲ λαός.
ἦμος δ' Ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,

43 γέντο.] *He took.* Formed by several dialectical changes from ἔλετο. ἔλτο. ἐντο. γέντο. The change of λ to ν occurs in κέλετο, κέντο, ἦλθον, ἦνθον. It is Æolic, as also is the change of the aspirate into γ, or more correctly, the use of γ or F, where other dialects used the aspirate.

45 μάστιξεν δ' ἐλάαν.] *And he whipped them to go on.* The infinitive is used because μάστιξεν here = in sense μάστιγι ἠνάγκασεν. Ἐλάαν has the force of a neuter verb. We

may understand τὸ ἄρμα as its accusative, or supply a cognate accusative which is frequently found expressed after ἐλαύνω.

50 πουλύν.] From πουλὺς, πουλὺ, an Epic form of πολὺς, and always, as here, an adjective of two terminations. Conf. x. 27.

54 ἀπὸ δ' αὐτοῦ θωρήσσοντο.] *And when they had ended it, they put on their armour.* Conf. Herod. I. 126, ἐπεὶ δ' ἀπὸ δειπνοῦ ἦσαν.

60—65. These lines are repeated from IV. 446, &c.

καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 70
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 ἔλκε δὲ μέσσα λαβὼν, ῥέπε δ' αἷσιμον ἡμαρ Ἀχαιῶν.
 [αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.]
 αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἔκτυπε, δαιόμενον δὲ 75
 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.
 Ἐνθ' οὔτ' Ἰδομενεὺς τλῇ μίμνειν οὔτ' Ἀγαμέμνων,
 οὔτε δὴ Αἴαντες μενέτην, θεράποντες Ἀρης·
 Νέστωρ οἶος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν, 80
 οὔτι ἐκὼν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰῶ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡϋκόμοιο,
 ἄκρην κακὴν κορυφὴν, ὅθι τε πρῶται τρίχες ἵππων
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.
 ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνεν
 φασγάνῳ ἀΐσσω, τόφρ' Ἑκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμὸν, θρασὺν ἡνίοχον φορέοντες
 Ἑκτορα. καὶ νῦν κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσεν, 90
 εἰ μὴ ἄρ' ὄξυ νόησε βοὴν ἀγαθὸς Διομήδης·

70 τανηλεγέος.] From ταναὸς (τείνω) and λέγω (in its third sense. Conf. II. 435). Literally, death that lays a man stretched out at full length, prostrating death; but the meaning is not certain.

72 ἔλκε δὲ μέσσα λαβὼν.] And he raised them up, taking hold of the middle. In the same manner Zeus decides the result of the contest between Achilles and Hector (XXII. 209, &c.), as though fate were mightier than his almighty will, and it was his purpose not to decide it, but to discover its decrees.

74 ἐξέσθην.] We may here remark the dual, following the plural κῆρες. Conf. v. 487. VIII. 186, &c.

81 ἵππος.] Indefinite. A horse, one of his horses. This was the ἵππος σειραφόρος (vid. line 87), attached only by a rope, and ready to supply the place of either of the others who were yoked to the chariot.

83 πρῶται τρίχες.] The first, i. e. the foremost or front hairs.

86 κυλινδόμενος περὶ χαλκῷ.] Plunging wildly with the arrow through him. Conf. Soph. Aj. 828.

87 παρηγορίας.] The ropes, by which the παρήγορος or σειραφόρος ἵππος was fastened.

89 ἀν' ἰωχμὸν.] Through the tumult or rout, not in pursuit. Conf. line 158.

σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα

“ Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
πῇ φεύγεις μετὰ νῶτα βαλὼν, κακὸς ὥς ἐν ὁμίλῳ;
μή τίς τοι φεύγοντι μεταφρένῳ ἐν δόρυ πήξῃ. 95
ἀλλὰ μέν', ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.”

ᾠς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.

Τυδείδης δ', αὐτὸς περ ἐὼν, προμάχοισιν ἐμίχθη,
στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα

“ ὦ γέρον, ἧ μάλα δὴ σε νέοι τείρουσι μαχηταί,
σῇ δὲ βίῃ λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει,
ἠπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.
ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι 105

οἶοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίῳ
κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι,
οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μήστωρα φόβοιο.

τούτῳ μὲν θεράποντε κομείτων, τῷδε δὲ νῶϊ
Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἑκτωρ 110
εἴσεται ἢ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.”

ᾠς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.

Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ.
τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην 115

Νέστωρ δ' ἐν χείρεσσι λάβ' ἠνία σιγαλόεντα,
μάστιξεν δ' ἵππους· τάχα δ' Ἑκτορος ἄγχι γένοντο.
τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός.

94 μετὰ νῶτα βαλὼν] = μεταβαλὼν
νῶτα, *having turned thy back to the*
foe.

95. This construction is elliptical, supply *δρα* or *δέδοικα*, as at I. 28.

96 ἀπώσομεν] = ἀπώσωμεν, I. 141.

99 αὐτὸς περ ἐὼν.] *Alone though he was.* Conf. Aristoph. *Ach.* 504, *αὐτοί ἐσμεν, we are by ourselves.*

104 ἠπεδανός.] *Weak.* Probably derived from *ἥπιος*. We find the same adverbial termination in

μηκεδανός, ριγεδανός, &c.

108. We find here, as frequently, a double accusative with a verb meaning to take away.

109 τούτῳ.] *These.* We see from line 113 that this word and not *θεράποντε* is the accusative.

111 μαίνεται.] *Madly rages.* Conf. XVI. 74, 75, V. 185. The word expresses, of course, the wild fury of the onset. It is used also of Ares and of Hector.

118 τοῦ δ' ἰθὺς μεμαῶτος ἀκόν-

καὶ τοῦ μέν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,
υἷον ὑπερθύμου Θηβαίου, Ἵνιοπῆα, 120

ἵππων ἡνί' ἔχοντα βάλε στῆθος παρὰ μαζόν.
ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Ἔκτορα δ' αἶνὸν ἄχος πύκασε φρένας ἡνιόχοιο.
τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, 125
κεῖσθαι, ὁ δ' ἡνίοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι δὴν
ἵππῳ δευέσθην σημάτωντορος· αἶψα γὰρ εἶρεν
Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων
ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.

Ἔνθα κε λουγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 130
καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἡὔτε ἄρνες,
εἰ μὴ ἄρ' ὀξὺ νόησε πατήρ ἀνδρῶν τε θεῶν τε.

βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν,
καδ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
δεινὴ δὲ φλόξ ὦρτο θεείου καιομένοιο, 135

τῷ δ' ἵππῳ δείσαντε καταπτήτην ὑπ' ὄχεσφιν.
Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα·
δείσε δ' ὕγ' ἐν θυμῷ, Διομήδεα δὲ προσέειπεν

“Τυδεΐδη, ἄγε δ' αὖτε φόβονδ' ἔχε μώνυχας ἵππους.
ἢ οὐ γιγνώσκεις ὅ τοι ἐκ Διὸς οὐχ' ἔπετ' ἀλκή; 140
νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάξει,
σήμερον ὕστερον αὖτε καὶ ἡμῖν, αἶ κ' ἐθέλῃσιν,
δώσει· ἀνὴρ δέ κεν οὔτι Διὸς νόον εἰρύσσαιτο,

τισε.] Either *hurled a javelin straight at him as he pressed eagerly on*, or *hurled a javelin at him as he pressed eagerly right on*. V. 849, XVI. 584, 585, &c. &c. may be referred to in support of the former translation, XI. 95, XII. 124, &c. in support of the latter.

122 ὑπερώησαν.] *Drew back*. Some genitive being understood (e.g. τοῦ τόπου) to complete the construction. Vide I. 303.

124 ἡνιόχοιο.] This genitive is causal, as in the next line. Grief for his charioteer. Conf. I. 429.

126 ἡνίοχον.] Indefinite. *A charioteer*.

131 σήκασθεν] = ἐσηκασθησαν. They would have been cooped up. The kindred word, σηκός, an enclosure, is used by Homer, particularly of a fold or pen for sheep, &c.

139 φόβονδ' ἔχε, κ.τ.λ.] *Turn thy solid-hoofed steeds in flight*, literally *in the direction of flight*, this being the usual force of the termination δε. It has just the same force in the compound φύγαδε, line 157 and XVI. 697, &c.

143 εἰρύσσαιτο.] *Prevent the*

οὐδὲ μάλ' ἴφθιμος, ἐπειὴ πολὺ φέρτερός ἐστιν."

Τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης 145
 "Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἶνόν ᾗχος κραδίην καὶ θυμὸν ἱκάνει·

"Εκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων
 'Τυδεΐδης ὑπ' ἐμείτο φοβούμενος ἵκετο νῆας.
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών." 150

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος, οἶον ἔειπες.
 εἵπερ γάρ σ' "Εκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
 ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες
 καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων, 155
 τάων ἐν κονίησι βάλες θαλεροὺς παρακοίτας."

Ὡς ἄρα φωνήσας φύγαδ' ἔτραπε μώνυχας ἵππους
 αὐτὶς ἀν' ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ "Εκτωρ
 ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.

τῷ δ' ἐπὶ μακρὸν αὔσε μέγας κορυθαίολος "Εκτωρ 160

"Τυδεΐδη, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι
 ἔδρη τε κρέασίν τ' ἠδὲ πλείοις δεπάεσσιν
 νῦν δέ σ' ἀτιμήσουσιν· γυναικὸς ἄρ' ἀντὶ τέτυξο.
 ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἷξαντος ἐμείω

accomplishment of, slightly diverted from a common meaning of ἐρύομαι, *to ward or keep off*. Conf. I. 216.

150 ἀπειλήσει.] *Boast aloud*, not *threaten*. We find ἀπειλή in the same sense XX. 83.

τότε μοι χάνοι εὐρεῖα χθών.] *Then may the wide earth gape for me*, not *gape widely for me*. Εὐρεῖα must be taken as a fixed epithet of χθών. Conf. IV. 182.

156 ἐν κονίησι βάλες.] This is a pregnant construction, equal to, if expressed at length, *thou hast flung to, and left in, the dust*. The preposition expresses an action different from that expressed by the verb. Conf. lines 511, 553, XI. 311, &c.

160 τῷ δέ, κ.τ.λ.] For this phrase conf. V. 101.

162. For examples of this kind

of honour conf. IV. 259—263, VII. 321, XII. 310, 311, 319, 320.

163 γυναικὸς ἄρ' ἀντὶ τέτυξο.] *Thou art, it seems, the equivalent of*, i. e. *no better than, a woman*. Ἀντὶ, from its original sense, *opposite to in place*, acquired the sense *equal to*; because a thing that is equal to another may be set opposite to it for barter, or weighed against it in the opposite scale of a balance. From this sense ἀντὶ acquired, too, the further sense *in the place of, instead of*, and *in exchange for*, the notion of equality being obviously at the root of both.

164 ἔρρε, κακὴ γλήνη.] ἔρρω means as at 239, &c. μετὰ φθορᾶς πορεύομαι. It is not therefore merely *away*, but *away to ruin*. γλήνη properly *the pupil of the eye*, hence,

πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναῖκας
ἄξεις ἐν νήεσσι πάρος τοι δαίμονα δώσω.” 165

“Ὡς φάτο, Τυδείδης δὲ διάνδιχα μερμήριξεν,
ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.
τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,
τρὶς δ’ ἄρ’ ἀπ’ Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς 170
σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκέα νίκην.

“Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταὶ,
ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
γυγνώσκω δ’ ὅτι μοι πρόφρων κατένευσε Κρονίων 175
νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα·
νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο
ἀβλήχρ’ οὐδενόσωρα· τὰ δ’ οὐ μένος ἀμὸν ἐρύξει·
ἵπποι δὲ ῥέα τάφρον ὑπερθορέονται ὀρυκτῆν.

ἀλλ’ ὅτε κεν δὴ νηυσὶν ἔπι γλαφυρῇσι γένωμαι, 180
μνημοσύνη τις ἔπειτα πυρὸς δηλοῖο γενέσθω,
ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτούς
[Ἀργείους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνοῦ].”

“Ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε

“Ξάνθε τε καὶ σὺ, Πόδαργε, καὶ Αἴθων Λάμπε τε δῖε, 185
νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὴν
Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος,
ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν
[οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,]

from the small figures reflected on the pupil, *a doll or little girl, cowardly girl, or puppet*. *Κόρη* also has both these senses, but gets them by exactly the converse change, its original sense being *a maiden*, its derived sense *the pupil of the eye*.

166 δαίμονα δώσω] = *I will kill thee*. *δαίμων* is used for *the lot assigned by heaven*, very nearly as we use *fate*, both for the determining power, and the thing determined.

171 νίκην] stands here in apposition to σῆμα. The words = σῆμα νίκης. For ἑτεραλκέα vid. VII. 26.

178 οὐδενόσωρα.] *Worth no notice*, from οὐδεις and ὦρα. It is found only here.

186 τὴν κομιδὴν ἀποτίνετον.] *Repay that great care with which, &c.* There is no verb expressed after Ἀνδρομάχῃ which can govern ἣν, but we can gather one from the sense of the three following lines which give in full detail the kind of care which was shewn.

189. This line is probably an interpolation, and a very unmeaning one. The last three words are peculiarly inappropriate.

ἡ ἐμοὶ, ὅσπερ οἱ θαλερὸς πόσις εὐχομαι εἶναι. 190
 ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον, ὅφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει,
 πᾶσαν χρυσεῖν ἔμεναι, καμόνας τε καὶ αὐτὴν,
 αὐτὰρ ἀπ' ὤμοιιν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195
 εἰ τούτῳ κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
 αὐτονυχὶ νηῶν ἐπιβησέμεν ὠκειάων."

Ὡς ἔφατ' εὐχόμενος, νεμέσθησε δὲ πότνια Ἥρη,
 σείσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,
 καὶ ῥα Ποσειδάωνα, μέγαν θεὸν, ἀντίον ἦ᾽δα 200

"ὦ πόποι, ἐννοσίγαι' εὐρυσθενὲς, οὐδέ νυ σοὶ περ
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
 οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ' ἀνάγουσιν
 πολλὰ τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
 εἵπερ γάρ κ' ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγοι, 205
 Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,
 αὐτοῦ κ' ἔνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῇ."

Τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων ἐνοσίχθων
 "Ἥρη ἀπτοεπὲς, ποῖον τὸν μῦθον ἔειπες.
 οὐκ ἂν ἔγωγ' ἐθέλοιμι Διὶ Κρονίῳ μάχεσθαι 210
 ἡμέας τοὺς ἄλλους, ἐπειὴ πολὺ φέρτερός ἐστιν."

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον

190 πόσις εὐχομαι εἶναι.] For this ordinary construction, conf. I. 77, and 187, *note*.

193 ἔμεναι] depends, with some looseness of construction, upon the κλέος οὐρανὸν ἵκει in the preceding line.

καμόνας.] Probably *the cross-rods*, near the top and bottom of the inside of the shield, into which the hand and arm of the bearer were thrust. It is also explained as the diagonal rods which supported the rim of the shield.

197 ἐπιβησέμεν.] Active=ἐπιβῆσιν. I should hope that this very night we *shall make* the Greeks *embark*, &c.

204 βούλεο.] Since this word is here used of a God, it means *do thou well, do thou choose to grant*. Conf. I. 67.

207 αὐτοῦ ἐνθα.] Probably *at this very moment*. These adverbs may be used either of time or place, but the former meaning here seems preferable. Their sense is strengthened and rendered more precise by the repetition. Conf. *Od.* v. 208.

208 μέγ' ὀχθήσας.] *Greatly disturbed*. Vide I. 517.

209 ἀπτοεπὲς.] *Fearless in speech*, from ἀ negative πτοέω and ἔπος. Heyne writes ἀπτοεπὲς, *attacking with words*, from ἀπτομαι and ἔπος.

τῶν δ', ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργεν,
 πλήθεν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
 εἰλομένων· εἴλει δὲ θοῶ ἀτάλαντος Ἄρηι 215
 Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν.
 καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέῳ νῆας ἔτσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
 αὐτῷ ποιπνύσαντι θοῶς ὀτρῦναι Ἀχαιοὺς.
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν, 220
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
 στή δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ,
 ἣ ῥ' ἐν μεσσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσθε
 [ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἡδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἔτσας 225
 εἵρυσαν, ἡγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν]
 ἤϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς
 “ Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 πῇ ἔβαν εὐχολαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
 ἄς, ὅπότ' ἐν Λήμνῳ, κενεαυχέες ἡγοράασθε, 230
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραιράων,
 πίνοντες κρητῆρας ἐπιστεφέας οἴνοιο,

214 πλήθεν.] τόσον (sc. χώρου) implied in the preceding ὅσον is nom. to this verb. πλήθω, as here, is always intransitive.

215 εἴλω] stands here in its proper meaning *to press or force close up together into a confined place*. Vide I. 409.

217 πυρὶ κηλέῳ.] *With consuming fire*, from καίω.

219 αὐτῷ ποιπνύσαντι.] The last mention of Agamemnon was at line 78, from which we see that he had himself joined in the flight. This, and the fact that ποιπνύσαντι is the aorist participle, and not the present (or imperfect), must compel us to translate the line *by exerting himself actively, to urge the Greeks quickly on to battle*. It does not mean that Agamemnon was already exerting himself, and that the Goddess suggested to his thoughts to urge on

the other Greeks also. He, as much as the rest, required to be inspirited; and it was by the example of his new zeal, as well as by his words, that he was to inspire his soldiers.

222 μεγακήτεϊ.] *With a large hollow or hold*. Conf. II. 581, *sub voce* κητώεσσαν.

227 διαπρύσιον.] *Loudly, or properly piercingly* = *so that his voice might reach afar*, said to be = διαπεράσιμον, from διὰ and περάω.

230 ὅπότ' ἐν Λήμνῳ.] As these words stand we must supply a verb, *when ye were in Lemnos* (ἦτε). ὁπότε is explained by the Scholiast as = ποτε, for which there is no kind of parallel. Several various readings have been proposed on conjecture; the one which least changes the text is ἄστε ποτ' ἐν Λήμνῳ.

232 ἐπιστεφέας οἴνοιο.] *Filled to the brim with wine*. The adjective

Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἄξιοί εἰμεν
[Ἔκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ]. 235
Ζεῦ πάτερ, ἧ ῥά τιν' ἤδη ὑπερμενέων βασιλῆων
τῇδ' ἄτῃ ἄσας καὶ μιν μέγα κῦδος ἀπηύρας;
οὐ μὲν δὴ ποτέ φημι τεδὸν περικαλλέα βωμὸν
νῆτ' πολυκλήϊδι παρελθέμεν ἐνθάδε ἔρρων·
ἀλλ' ἐπὶ πᾶσι βοῶν δημὸν καὶ μηρί' ἔκηα, 240
ἰέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.
ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνηνον ἐέλδωρ·
αὐτοὺς δὴ περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,
μηδ' οὔτω Τράεσσιν ἔα δάμνασθαι Ἀχαιοὺς."

Ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα, 245
νεῦσε δέ οἱ λαὸν σῶν ἔμμεναι οὐδ' ἀπολέσθαι.
αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρὸν,
ἐνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί, 250
οἱ δ' ὥς οὖν εἶδονθ' ὅτ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις,
μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

Ἐνθ' οὔτις πρότερος Δαναῶν, πολλῶν περ ἐόντων,
εὔξατο Τυδείδαο πάρος σχέμεν ὠκέας ἵππους

here must follow the sense we give to the verb ἐπιστέφω, for which vide I. 470.

233 ἄνθ'.] *Equal to, a match for.* Conf. line 163.

237 τῇδ' ἄτῃ ἄσας;] *Hast thou afflicted with this curse?*

238 οὐ μὲν δὴ ποτέ φημι, κ.τ.λ.] *I say that I never passed by any fair altar of thine, as I came hither to my loss in my many-benched ships; but upon all of them I burnt the fat and thigh-bones of oxen.* Δημὸς = *fat*, δῆμος = *people* (or *country*). For the process of sacrifice conf. I. 458.

244 δάμνασθαι.] From δάμναμαι, passive (or middle) of δάμνημι, a collateral form of δαμάω.

247 τελειότατον πετεηνῶν.] *Most perfect of birds i. e. bird of certain*

omen, since it was by him that the will of Zeus was declared.

250 πανομφαίῳ Ζηνί.] *To Zeus the giver of all oracles.* For the other Gods were the ὑποφῆται of Zeus, the declarers of his superior will. Ὀμφή is always a *divine voice*. Vid. II. 41.

254. The genitive Τυδείδαο depends upon πρότερος in the line before, as at X. 124; πάρος must be joined with the infinitive, and understood as merely repeating, and therefore giving emphasis to, a notion expressed already.

εὔξατο σχέμεν.] A poetical periphrasis for εἶχε, expressing the circumstances with greater fulness. A similar expression occurs at X. 368.

τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255
 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην Ἀγέλαον. ὁ μὲν φίγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
 ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσε.
 ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260

Τὸν δὲ μέτ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος,
 τοῖσι δ' ἔπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκὴν,
 τοῖσι δ' ἔπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος,
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ,
 τοῖσι δ' ἔπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός. 265
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,
 στή δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃγ' ἦρως
 παπτήνας, ἐπεὶ ἄρ' τιν' ὀϊστεύσας ἐν ὀμίλῳ
 βεβλήκοι, ὁ μὲν αὐθι πεσὼν ἀπὸ θυμὸν ὄλεσκεν, 270
 αὐτὰρ ὁ αὐτις ἰὼν, παῖς ὥς ὑπὸ μητέρα, δύσκειν
 εἰς Αἴανθ'· ὁ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.

Ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;
 Ὀρσίλοχον μὲν πρῶτα καὶ Ὀρμενον ἠδ' Ὀφελέστην
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.
 [πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.]
 τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·
 στή δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν 280

“Τεῦκρε, φίλη κεφαλὴ, Τελαμώνιε, κοίρανε λαῶν,
 βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι

266 παλίντονα τόξα.] This has been interpreted *his bow with many curves*, or *curved (outwards) at both ends*, or, again, *his flexible bow*. That the word παλίντονα does not mean simply *bent* is clear from *Od.* XXI. 11, where it stands as an epithet of the bow of Ulysses laid up in store during the years of his absence from home.

271 ὑπὸ μητέρα.] ὑπὸ with the

accusative expresses *motion to a position beneath, or under shelter of*.

279 ἀπο.] *By the arrows sent from*, and hence = *with*. Conf. XXIV. 505, τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο.

281 φίλη κεφαλῇ.] A part put for the whole, as at XVI. 77. So too *Soph. Antigone* i. The use of ὅμμα in the same way is very common. Conf. II. 851.

πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἔοντα
καί σε νόθον περ ἔοντα κομίσσατο ᾧ ἐνὶ οἴκῳ
τὸν καὶ τηλόθ' ἔοντα εὐκλείης ἐπίβησον.

285

σοὶ δ' ἐγὼ ἐξερέω ὥς καὶ τετελεσμένον ἔσται
αἷ κέν μοι δώῃ Ζεὺς τ' αἰγλόχος καὶ Ἀθήνη

Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον,
πρώτῳ τοι μετ' ἐμέ πρεσβήϊον ἐν χερὶ θήσω,
ἢ τρίποδ' ἢ ἐδύω ἵππους αὐτοῖσιν ὄχεσφιν
ἢ ἐγυναιῖχ', ἢ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι."

290

Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων

"Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν

ὀτρύνεις; οὐ μέν τοι, ὅση δύναμις γε πάρεστιν,

παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτοὺς,

295

ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.

ὀκτῶ δὴ προέηκα τανυγλώχινας ὀϊστοῖς,

πάντες δ' ἐν χροῖ πῆχθεν ἀρηϊθόων αἰζηῶν

τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα."

Ἡ ῥα καὶ ἄλλον ὀϊστὸν ἀπὸ νευρῆφιν ἱαλλεν

300

Ἐκτορος ἀντικρὺ, βαλέειν δέ ἐῖτο θυμός.

καὶ τοῦ μέν ῥ' ἀφάμαρθ', ὃ δ' ἀμύμονα Γοργυθίωνα,

υἷον ἐὺν Πριάμοιο, κατὰ στήθος βάλεν ἰῶ

τόν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ,

καλὴ Καστιάνειρα, δέμας εἰκυῖα θεῇσιν.

305

μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἥτ' ἐνὶ κήπῳ,

καρπῶ βριθομένη νοτίησί τε εἰαρινῇσιν

ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

285 τὸν εὐκλείης ἐπίβησον.] *Exalt him to renown.* Conf. II. 234.

290 δύω ἵππους αὐτοῖσιν ὄχεσφιν.] *Two horses with their chariots and all.* Conf. line 24.

291 τοι.] A dativus commodi. The whole phrase exactly resembles III. 238.

296 δεδεγμένος.] *Watching or waiting for.* Vide IV. 107.

297 τανυγλώχινας.] *Long-barbed.* Like *ταναηκής*. VII. 77.

299 τοῦτον.] Teucer does not mention any name, but Hector as

the great warrior of the Trojans is clearly intended.

303 υἷον ἐὺν.] *The brave son.* Vide I. 393.

306 ἥτ' ἐνὶ κήπῳ.] As there is no verb expressed here after the relative, we must repeat in sense the verb of the preceding clause. This kind of omission is not uncommon in Homer. Conf. XVI. 406—408.

308 ἐτέρωσ' ἤμυσε κάρη.] *His head drooped on one side.*

Τεύκρος δ' ἄλλον ὀϊστὸν ἀπὸ νευρήφιν ἵαλλεν
 "Εκτορος ἀντικρὺ, βαλέειν δέ ἐ ἴετο θυμός. 310
 ἀλλ' ὄγε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων
 ἀλλ' Ἀρχεπτόλεμον, θρασὺν "Εκτορος ἡνιοχῆα,
 ἰέμενον πόλεμόνδε βάλε στῆθος παρὰ μαζόν·
 ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λάθη ψυχὴ τε μένος τε. 315
 "Εκτορα δ' αἶνὸν ἄχος πύκασε φρένας ἡνιόχοιο.
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταίρου,
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἔοντα
 ἵππων ἡνί' ἐλεῖν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος 320
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ,
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.
 ἦτοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν ὀϊστὸν,
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος "Εκτωρ
 αὐερόντα παρ' ὦμον, ὅθι κληῖς ἀποέργει 325
 αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστιν,
 τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὑκριόεντι,
 ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ,
 στῇ δὲ γυνὲς ἐριπῶν, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἴας δ' οὐκ ἀμέλησε κασυγνήτοιο πεσόντος, 330
 ἀλλὰ θεῶν περίβη καὶ οἱ σάκος ἀμφεκάλυψεν.
 τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,
 Μηκιστεὺς, Ἐχίοιο πάϊς, καὶ δῖος Ἀλάστωρ,
 νῆας ἐπι γλαφυρὰς φερέτην βαρέα στενάχοντα.
 Ἄψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὤρσεν 335
 οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς·

317. These lines are repeated from 122 et seq.

326 μάλιστα δὲ καίριόν ἐστιν.] *And where the stroke is most fatal.*

328 νάρκησε δὲ χεὶρ ἐπὶ καρπῷ.] *And his hand was deadened, or fell powerless, at his wrist, i.e. from his wrist downwards.*

331. περίβη.] (Like ἀμφιβαίνω.) *Conf. I. 37.*

καὶ οἱ σάκος ἀμφεκάλυψεν.] *And held his shield over him (to protect him) on all sides.*

332 τὸν ... ὑποδύντε.] *Having stooped under him, i.e. having taken him on their shoulders.*

336 ἰθὺς τάφροιο βαθείης.] *Straight on in the direction of the deep trench. Conf. v. 849.*

Ἴκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμαίνων.
 ὥς δ' ὅτε τίς τε κύων συὸς ἀγρίου ἢ λέοντος
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
 ἰσχία τε γλουτούς τε, ἐλίσσόμενόν τε δοκεύει, 340
 ὥς Ἴκτωρ ὥπαζε καρηκομόωντας Ἀχαιοὺς,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο.
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
 οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345
 ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσιν
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
 Ἴκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
 Γοργούς ὄμματ' ἔχων ἢ βροτολοιγοῦ Ἄρηος.
 Τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη, 350
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶϊ
 ὄλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ;
 οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
 ἀνδρὸς ἐνὸς ῥιπῇ, ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355
 Ἴκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργεν.”
 Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 “Καὶ λῆν οὗτός γε μένος θυμόν τ' ὀλέσειεν,
 χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
 ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσιν, 360
 σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·
 οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἷον
 τειρόμενον σώεσκον ὑπ' Εὐρυσθῆος ἀέθλων.
 ἦτοι ὃ μὲν κλαίσκε πρὸς οὐρανὸν, αὐτὰρ ἐμὲ Ζεὺς

340 ἰσχία τε γλουτούς τε.] Accusative of the part caught hold of. Conf. IV. 519, etc.

353 κεκαδησόμεθα.] Shall we two not any longer *care for*? Epic future of κηδομαι.

358 ὀλέσειεν.] This may be understood as a conditional statement, not as a wish. The omission of *ἂν* or *κε* is unusual, but this is by no means a solitary instance of it. Conf.

Plato *Phædo*, p. 86 A. οὐδεμία γὰρ μηχανὴ εἴη, κ.τ.λ. and Stallbaum's note on the passage.

361 ἀλιτρός.] (Syncopated for ἀλιτηρός from ἀλιταίνω), *unkind* or *unjust*. ἀπερωεύς, *thwarter*; literally *one who makes to retire*. For the kindred verb, conf. XVI. 723, and vide I. 303.

362 ὅ] = ὅτι. A frequent use of the word in Homer. Vide line 32.

τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. 365
 εἰ γὰρ ἐγὼ τάδε ἦδ' ἐνὶ φρεσὶ πευκαλίμησιν,
 εὖτέ μιν εἰς Ἀΐδαο πυλάρταο προὔπεμψεν
 ἐξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Ἀΐδαο,
 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.
 νῦν δ' ἐμέ μὲν στυγέει, Θέτιδος δ' ἐξήνυσε βουλὰς, 370
 ἣ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,
 λίσσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
 ἔσται μὰν ὅτ' ἂν αὖτε φίλην γλαυώπιδα εἶπη.
 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
 ὄφρ' ἂν ἐγὼ καταδῦσα Διὸς δόμον αἰγινόχοιο 375
 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι
 εἰ νῶϊ Πριάμοιο πάϊς, κορυθαίολος Ἔκτωρ,
 γηθήσει προφανείσα ἀνὰ πτολέμοιο γεφύρας.
 ἣ τις καὶ Τρώων κορέει κύνας ἠδ' οἰωνοὺς
 δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν." 380
 ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
 ἣ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεὰ, θυγάτηρ μέγαλοιο Κρόνοιο·
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγινόχοιο,
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει, 385
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσὶν,
 ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

366 πευκαλίμησιν.] Probably a lengthened form of πυκινός, with the first syllable produced from the necessities of metre, just as the α in ἀθάνατος. It will stand then in the same relation to πυκινός in which λευγαλέος does to λυγρός. It never occurs but as an epithet of the understanding, *wise*, a sense in which we find πυκινός, too, employed, XIV. 294.

367 πυλάρταο.] (From πύλη and ἄρω.) The word is explained both in an active and passive sense, as = *the gate-fastener*, i. e. *close warder*; or *with fastened gates*, i. e. *closed up*,

and allowing no egress.

373 ἔσται μὰν ὅτ' ἂν, κ.τ.λ.] *The time will surely come, when he shall again call me his own bright eyed maiden.*

376 θωρήξομαι] = θωρήξωμαι. Conf. I. 141.

378 προφανείσα.] So accented is nom. or acc. fem. of dual; here the accusative. Conf. IX. 77. τίς ἂν τάδε γηθήσαιτο.

πτολέμοιο γεφύρας.] Vide IV. 371. It occurs again line 549.

382. The lines which follow are repeated with some omissions from V. 733, etc.

ἐς δ' ὄχρεα φλόγεα ποσὶ βήσето, λάζετο δ' ἔγχος
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

Ἦρῃ δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,
τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι. 395
τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.

Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐπεὶ ἴδε, χώσατ' ἄρ' αἰνῶς,
Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελέουσιν

“Βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μηδ' ἔα ἄντην
ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400
ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
γυιώσω μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·
οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτησι κεραυνός· 405
ὄφρ' εἰδῇ γλαυκῶπις, ὅτ' ἂν ὦ πατρὶ μάχηται.

Ἦρῃ δ' οὔτι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·
αἰεὶ γὰρ μοι ἔωθεν ἐνικλᾶν ὅττι κεν εἴπω.”

Ὡς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον. 410
πρώτησιν δὲ πύλῃσι πολυπτίχου Οὐλύμποιο
ἀντομένη κατέρυκε, Διὸς δέ σφ' ἐννεπε μῦθον

“Πῇ μέματον; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ;
οὐκ ἔαα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.
ὦδε γὰρ ἠπείλησε Κρόνου παῖς, ἥ τελέει περ' 415

400 οὐ γὰρ καλὰ, κ.τ.λ.] *For it will not be well if we should meet, going in the direction of the contest. Literally, we shall not meet well. καλὰ=καλῶς. For the whole expression, conf. VII. 424.*

405 ἔλκε' ἀπαλθήσεσθον, κ.τ.λ.] *Shall they be cured of the wounds of which the lightning lays hold. ἀπαλθήσεσθον is middle; literally, therefore, shall they get the wounds cured, etc. μάρπτω means literally to grasp*

or lay hold of. Its use here is therefore emphatic, as though it were meant that the lightning did not merely strike once for all, but seized hold of, as it were, and clung to the part it touched.

411 πρώτησιν...πύλῃσι.] *At the outer gates.*

412 κατέρυκε.] *She endeavoured to restrain them. For this sense of the imperfect, conf. XI. 226, XII. 258.*

γυιάσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν
οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
ἔλκε' ἀπαλθήσεσθον, ἅ κεν μάρπτησι κεραυνός
[ὄφρ' εἰδῆς, γλαυκῶπις, ὅτ' ἂν σῶ πατρὶ μάχῃαι. 420

Ἥρῃ δ' οὐτι τόσον νεμεσίζεται οὐδὲ χολοῦται
αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κεν εἴπῃ.

ἀλλὰ σύ γ', αἰνοτάτῃ, κύον ἀδδεές, εἰ ἐτεόν γε
τολμήσεις Διὸς ἅντα πελώριον ἔγχος αἰεῖραι]."

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 425
αὐτὰρ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε
νῶϊ ἐῷ Διὸς ἅντα βροτῶν ἔνεκα πτολεμίζειν.
τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτῳ,
ὥς κε τύχῃ· κείνος δὲ τὰ ἅ φρονέων ἐνὶ θυμῷ 430
Τρῳσὶ τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές.”

Ὡς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.
τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους·
καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κάπησιν,
ἄρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανόωντα· 435
αὐταὶ δὲ χρυσεόισιν ἐπὶ κλισμοῖσι καθίζον
μήγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.

Ζεὺς δὲ πατὴρ Ἰδοθὲν εὖτροχον ἄρμα καὶ ἵππους
Οὐλυμπόνδε δῖωκε, θεῶν δ' ἐξέλκετο θώκους.

τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440
ἄρματα δ' ἅμ βωμοῖσι τίθει, κατὰ λῖτα πετάσσας·

523. There is no apodosis to this sentence. We must supply e. g. *Be careful what risk thou incurrst.* Another reading omits the comma after σύγε, in which case we may take αἰνοτάτῃ as a nominative, and supply the second person of εἰμί. The lines from 420 to 424 are probably interpolated.

430 τὰ ἅ φρονέων.] *Forming (without interference) his own purposes.*

435 ἐνώπια.] The inside wall of

the building, fronting those who entered, whence its name.

437 τετιημέναι.] *Sorrowful*, from τετῆμαι. There is also an active participle, τετιηώς, with the same meaning as the passive. The word is said to be connected with τίνω, and to mean *punished* and so *made sad*.

441 ἄρματα δέ, κ.τ.λ.] *And the chariots he placed on stands, and spread a smooth covering over them.* Altar is a subsequent and derived sense of βωμός.

αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
ἔζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.

αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο· 445

αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε

“Τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;

οὐ μέν θην καμέτην γε μάχῃ ἐνὶ κυδιανείρῃ

ὀλλύσαι Τρώας, τοῖσιν κότον αἰνὸν ἔθεσθε.

πάντως, οἶον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450

οὐκ ἂν με τρέψειαν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ.

σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,

πρὶν πόλεμόν τ' ιδέειν· πολέμοιό τε μέρμερα ἔργα.

ᾧδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν·

οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῷ, 455

ἄψ' ἐς Ὀλυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν.”

ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·

πλησίαι αἶγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.

ἦτοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,

σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ἥρει· 460

Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα

“Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.

εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἀλαπαδνόν·

ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,

οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὀλῶνται. 465

[ἀλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·

βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἥτις ὀνήσει,

κατὰ λίτα πετόσσας.] Conf. v. 194.

444 Διὸς ἀμφὶς.] *Apart, at a distance from Zeus.* The original sense of the adverb ἀμφὶς was *around* or *on both sides of*, as at line 481. But from this idea proceeds (says Buttmann) the idea of *separation*, the origin of which one sees in the mention of the yoke. *Il.* XIII. 706, τῷ μὲν τε ζυγὸν... ἀμφὶς ἔεργει, i. e. literally the yoke keeps one ox on one side and one on the other, and so separates them. Then the

idea so introduced becomes, in some passages, the leading one, as at *Od.* I. 54. We find in *Od.* XVI. 267, 268, an exact parallel to the use of the preposition in the text.

453 μέρμερα ἔργα.] Various explained as the *toilsome* or *ruinous deeds* of war. This adjective is probably connected with μέριμνα. It is always applied by Homer, as here, to the *deeds of war*. Vide x. 48, XI. 502.

459 ἀκέων.] *Silent*, lit. *silently*; for ἀκέων is an adverb. Conf. I. 34.

ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.]”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
“Ἡοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470

ὄψεαι, αἶ κ' ἐθέλησθα, βοῶπις πότνια Ἥρη,
ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητῶν
οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἔκτωρ,
πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα.

[ἤματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται, 475
στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιо θανόντος.]

ὥς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἵκηαι
γαίης καὶ πόντοιο, ἵν' Ἰαπετός τε Κρόνος τε
ἤμενοι οὐτ' αὐγῆς Ὑπερίονος Ἡελίοιο 480
τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς.
οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σεῦ ἔγωγε
σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο.”

“Ὡς φάτο, τὸν δ' οὔτι προσέφη λευκώλενος Ἥρη.
ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο, 485
ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.
Τρῳσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοῖς
ἀσπασίη τρίλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὖτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
νόσφι νεῶν ἀγαγὼν ποταμῷ ἔπι δινήμεντι, 490
ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.

470 ἡοὺς.] *In the early morning,*
genitive of time.

476 στείνει ἐν αἰνοτάτῳ.] These
lines have been considered spurious
because it was not in the narrow
space by the ships that Patroclus
fell. The battle however rolled back
towards the ships, and the fight over
the dead body was maintained there
until Achilles shewed himself. Vide
XVII. 170 et seq. στεῖνος has been
interpreted both of *the narrow space*
and of *the closely crowded throng* of
combatants. Vide XII. 66, and xv.
426.

477 οὐκ ἀλεγίζω.] Vide I. 180. It

is not clear, in the lines that follow,
what kind of aid Herê would be seek-
ing. It may be meant that she would
gain to support her the authority of
the most ancient and venerable
deities; or that she would form an
alliance with Zeus' old enemies, the
Titans, and attack him with their
aid; or it may be merely = *whatever*
efforts thou makest.

488 τρίλιστος.] *Thrice prayed*
for, i. e. very earnestly prayed for.
Lengthened for τρίλιστος, from the
prefix τρι (τρῖς), and λίσσομαι.

491 ὅθι δὴ, κ.τ.λ.] *Where there*
appeared a space between or amid the

ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
τόν ῥ' Ἐκτωρ ἀγόρευε δίφιλος· ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης,
τῷ ὄγ' ἐρεισάμενος ἔπεα Τρώεσσι μετηύδα

495

“Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπίκουροι,
νῦν ἐφάμην νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
ἄψ· ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα
Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους
λύσαθ' ὑπέξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἐδωδὴν·
ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἴφια μῆλα
καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε,
σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
ὥς κεν παννύχιοι μέσφ' ἡοῦς ἠρυγενείης
καίωμεν πυρὰ πολλὰ, σέλας δ' εἰς οὐρανὸν ἵκη,
μή πως καὶ διὰ νύκτα κερηκομόωντες Ἀχαιοὶ
φεύγειν ὀρμήσωνται ἐπ' εὐρέα νῶτα θαλάσσης.
μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἔκηλοι,
ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,
βλήμενος ἢ ἰῶ ἢ ἔγχεϊ ὀξυόεντι
νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος
Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἀρηα.
κήρυκες δ' ἀνὰ ἄστνυ δίφιλοι ἀγγελλόντων

500

505

510

515

dead bodies. νεκύων is governed by the preposition in διεφαίνετο.

493. Repeated from VI. 318 et seq.

502 πειθώμεθα νυκτὶ μελαίνῃ.] *Let us yield to (the suggestion or bidding of) dark night,* as at VII. 282.

512 ἀσπουδί.] *Without trouble.* ἔκηλοι *unhindered or undisturbed.* The word, as clearly here, does not imply *rest*, but freedom from danger or interruption. Vide I. 554 and XVII. 371. εὐκηλος is another form of the same word.

513 ἀλλ' ὥς τις, κ.τ.λ.] *But (so let them embark) that each one of them may have a dart (in him) to brood over even at home.* Πέσσω, literally *to soften or ripen*, and hence *to digest*, is used by Homer metaphorically in two principal senses, viz. of the process, as here, and of the result, by which the thing is as it were digested and got rid of. Conf. I. 81. For *τις*, in the sense of *each one* or *many a one*, conf. II. 382—384, 388, 390.

παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστρῳ θεοδμήτων ἐπὶ πύργων
 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη 520
 πῦρ μέγα καίωντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 ᾧδ' ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω·
 μῦθος δ', ὅς μὲν νῦν ὑγιῆς, εἰρημένος ἔστω·
 τὸν δ' ἡοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 εὐχομαι ἐλπόμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν
 ἐξελάαν ἐνθένδε κύνας κηρεσσιφορήτους.
 [οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.]
 ἀλλ' ἦτοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτοὺς,
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἔπι γλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἴσομαι εἴ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης
 παρ νηῶν πρὸς τεῖχος ἀπάσεται, ἢ κεν ἐγὼ τὸν
 χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι.
 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535
 μέλνῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, ὅτῳ,
 κείσεται οὐτηθεὶς, πολέες δ' ἀμφ' αὐτὸν ἐταῖροι,
 ἡελίου ἀνιόντος ἐς αὔριον. εἰ γὰρ ἐγὼν ὥς
 εἶην ἀθάνατος καὶ ἀγήρως ἥματα πάντα,
 τιοίμην δ' ὥς τέτ' Ἀθηναίῃ καὶ Ἀπόλλων, 540

519 λέξασθαι.] *To collect themselves together.* Conf. II. 435 note.

524 ὑγιῆς.] *Sound and good.*

εἰρημένος ἔστω.] *Literally let it have been spoken, i.e. let it be assumed to have been spoken—it has been spoken.*

526 εὐχομαι ἐλπόμενος, κ.τ.λ.] *With a good hope I vow to Zeus and to the other gods that I will drive hence those dogs borne on by evil fates.* Another reading is ἔλπομαι εὐχόμενος Διὶ, κ.τ.λ., which is simpler, but of less authority. Κῆρ is always used of an *evil fate*, and particularly of *death by violence or in battle*. Αἶσα or Μοῖρα is *fate*, generally, not only as bringing ca-

lamity.

529 ἐπὶ νυκτὶ.] *During the night.*

ἡμέας.] *As it was the enemy, and not the Trojans themselves who were the objects to be watched, Bothe here conjectures ἡμέες.*

532 εἴσομαι.] *I will know.*

535 διαείσεται.] *He shall make distinguished, prove the worth of.* Fut. mid. from *διαείδω. Conf. XIII. 277.

538 εἰ γὰρ ἐγὼν ὥς, κ.τ.λ.] *For I would I were as certainly exempt from death and age through all time, and honoured as Athene is wont to be honoured, and Apollo, as it is certain that this day is now bringing ruin to the Argives.*

ὥς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισιν.”

“Ὡς Ἐκτωρ ἀγόρευ’, ἐπὶ δὲ Τρῶες κελάδησαν.

οἱ δ’ ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
δῆσαν δ’ ἱμάντεσσι παρ’ ἄρμασιν οἷσιν ἕκαστος·

ἐκ πόλιος δ’ ἄξοντο βόας καὶ ἵφια μῆλα 545

καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο

σῖτόν τ’ ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.

[ἔρδον δ’ ἀθανάτοισι τεληέσσας ἐκατόμβας.]

κνίσην δ’ ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω

[ἡδεῖαν· τῆς δ’ οὔτι θεοὶ μάκαρες दातेόντο, 550

οὐδ’ ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή

καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.]

Οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας

εἶατο παννύχιοι, πυρὰ δέ σφισι καίετο πολλά.

ὥς δ’ ὅτ’ ἐν οὐρανῷ ἄστρο φαεινὴν ἀμφὶ σελήνην 555

φαίνεται ἀριπρεπέα, ὅτε τ’ ἔπλετο νήνεμος αἰθήρ·

[ἐκ τ’ ἔφανε πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι

καὶ νάπαι· οὐρανόθεν δ’ ἄρ’ ὑπερράγη ἄσπετος αἰθήρ,]

πάντα δέ τ’ εἶδεται ἄστρο, γέγηθε δέ τε φρένα ποιμίν·

τόσσα μεσηγὺ νεῶν ἡδὲ Ξάνθοιο ῥοάων 560

Τρώων καίωντων πυρὰ φαίνετο Ἰλιόθι πρό.

χίλι’ ἄρ’ ἐν πεδίῳ πυρὰ καίετο, παρ δὲ ἐκάστῳ

εἶατο πεντήκοντα σέλα πυρὸς αἰθομένοιο.

ἵπποι δὲ κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας,

ἑσταότες παρ’ ὄχεσφιν, ἐϋθρονον Ἡῶ μίμνον. 565

543 ὑπὸ ζυγοῦ.] *From beneath the yoke.*

558 οὐρανόθεν δ’ ἄρ’, κ.τ.λ.] *And in the heaven the vast ether is opened to view.* οὐρανόθεν is literally *from heaven*, but that which shews itself from heaven, is of course in heaven, and the word may therefore be so translated. Conf. v. 864, where ἐκ νεφέων = ἐν νέφεσι.

ὑπερράγη.] This word seems to be used because it is only when the clouds, which lie under, and conceal

the upper air, are divided that the space above them comes into view. These aorists are frequentative. Conf. IV. 161, v. 88, etc.

ἄσπετος.] Literally *unutterable*, from a neg. and εἰπεῖν; generally = *unutterably*, i. e. *very, great*.

αἰθήρ.] *The clear upper air*, opposed to ἀήρ, the atmosphere which immediately surrounds the earth.

561 Ἰλιόθι πρό.] *In front of Ilium.* Conf. οὐρανόθι πρό, III. 3.

ΙΛΙΑΔΟΣ Ι.

SUMMARY.

The Greek chiefs are called together by Agamemnon. He advises that they should abandon the war, and leave Troy hurriedly by night (1—28). They are indignant at the advice. Diomed and Nestor speak strongly against it (29—78). Watches are set to guard the camp. After supper Nestor shews that it is Agamemnon alone who has offended Achilles, and proposes that they should now take measures to appease him. Agamemnon declares his willingness to restore Briseis and give large presents with her, and further to give Achilles one of his own daughters in marriage (79—161). Phoenix, Ajax, and Ulysses are sent to Achilles to state what has been resolved on, and to induce him to return (162—184). Achilles receives the messengers kindly, but refuses to accept their proposals. The others return; Phoenix remains with Achilles, who declares his purpose of leaving Troy, and setting sail forthwith for Phthia (185—668). On the return of the other messengers Agamemnon enquires what answer they have brought. Ulysses reports it. Diomed exhorts them nevertheless to continue the war with spirit (669—713).

Τ Η Σ Ι Λ Ι Α Δ Ο Σ

ΡΑΨΩΙΔΙΑ Ι.

“Ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρη,
πένθει δ’ ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ’ ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορρῆς καὶ Ζέφυρος, τότε Θρήκηθεν ἄητον,
ἐλθόντ’ ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν
κορθύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευαν·
ὥς ἑδαῖζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

5

Ἄτρείδης δ’ ἄχεϊ μεγάλῳ βεβολημένος ἦτορ
φοῖτα κηρύκεσσι λιγυφθόγγοισι κελεύων
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοις πονεῖτο.
Ἴζον δ’ εἰν ἀγορῇ τετιηότες· ἂν δ’ Ἀγαμέμνων
ἴστατο δακρυχέων ὥστε κρήνη μελάνυδρος,
ἦτε κατ’ αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ·
ὥς ὁ βαρὺ στενάχων ἔπε’ Ἀργείοισι μετηύδα

10

15

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖη

2 θεσπεσίη, κ.τ.λ.] Probably a very great panic, the comrade of numbing flight. The Scholiast explains θεσπεσίη more in accordance with its derivation, as = divinely-sent. Conf. II. 591. Φόβος in Homer is flight and not fear. Vide v. 252.

3 πένθει βεβολήατο.] Were smitten or prostrated with sorrow. This Epic perfect of βάλλω is used only metaphorically, of the mind. When literal wounds or blows are intended,

βέβλημαι is the form employed.

5 τότε Θρήκηθεν ἄητον.] This means only that their permanent home was in Thrace, not that they blew from that quarter. Conf. XXIII. 229, 230.

13 τετιηότες.] Vid. VIII. 437.

15 αἰγίλιπος.] Steep. Originally it meant deserted (even) by goats (αἶξ, αἰγὸς, and λείπω).

17. These lines are repeated, with omissions, from II. I II, &c.

σχέτλιος, ὃς τότε μέν μοι ὑπέσχετο καὶ κατέκευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενείϊ φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
 οὐ γὰρ ἔτι Τροίην αἵρήσομεν εὐρυάγυιαν."

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 δὴν δ' ἄνεω ἦσαν τετιηότες υἱες Ἀχαιῶν. 30
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης

“ Ἀτρείδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
 ἣ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῆς.
 ἀλκὴν μέν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσιν,
 φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
 ἴσας Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.

σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
 σκῆπτρῳ μέν τοι δῶκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὗτοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 δαιμόνι', οὕτω που μάλα ἔλπεται υἱας Ἀχαιῶν 40
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας ὥς ἀγορεύεις;
 εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται ὥστε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδὸς, νῆες δέ τοι ἄγχι θαλάσσης
 [ἐστᾶσ', αἷ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί].
 ἀλλ' ἄλλοι μενέουσι καρηκομόωντες Ἀχαιοί, 45
 εἰσόκε περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοί,
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·

30 ἄνεω.] *Silent*, literally *in silence*. The word is an adverb. Vide II. 323.

32 μαχήσομαι.] *I will find fault with*. V. 875, VI. 329.

34 ἀλκὴν.] *Courage*. Diomed is here referring to the speech of Agamemnon to him, when the truce

was broken, and the Greeks were preparing for battle. IV. 370, &c.

37 διάνδιχα δῶκε.] *Hath given thee one only of two gifts*.

39 ὃ τε κράτος ἐστὶ μέγιστον.] *And that is the greatest power of all*.

46 εἰ δὲ καὶ αὐτοί.] *Sc. Wish to depart* (elliptical).

νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰσόκε τέκμωρ
'Ιλίου εὔρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

"Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν, 50
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.

τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ

"Τυδεΐδῃ, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,
καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλεν ἄριστος·
οὔτις τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοὶ, 55
οὔδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.

ἦ μὲν καὶ νέοι ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης
ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις

[Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες].

ἀλλ' ἄγ' ἐγὼν, ὃς σεῖο γεραίτερος εὔχομαι εἶναι, 60
ἐξείπω καὶ πάντα διίξομαι· οὔδέ κέ τίς μοι
μῦθον ἀτιμήσει, οὔδὲ κρείων Ἀγαμέμνων.

ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος

ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.

ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65

δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι

λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.

κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,

'Ατρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.

δαίνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὔτοι ἀεικές. 70

πλεῖαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν

48 τέκμωρ.] *The destined end.*
Vide VI. 349.

53 πέρι.] Adverb, *exceedingly*.

54 μετά.] *Among.* A very rare sense of μετά with the accusative. Καὶ αὖ μὲν μετά χεῖρας ἔχοι (= Homer's μετά χερσίν), Thuc. I. 138, is a similar instance of the use of μετά with an accusative, where a dative would be more in accordance with usage. The sense of the passage before us prevents our translating μετά, *after*; vide next line. It could only bear that meaning if we supposed the ὁμήλικας to mean, not Diomed's, but Nestor's equals in

age. For ἔπλεν=*thou art*, conf. note on VII. 64.

56 οὔδὲ πάλιν ἐρέει.] *Nor will any one speak in opposition to thee.* Conf. IV. 357.

58 ὀπλότατος.] *Youngest.* Vide II. 707.

πεπνυμένα βάζεις Ἀργείων βασιλῆας.] A double acc. of the thing spoken, and of the person addressed; as at V. 170, &c. &c.

64 ἐπιδημίου.] *Among the people,* i. e. *internal, domestic war.*

ὀκρυόεντος.] Vide VI. 344.

67 λεξάσθων]=λεξάσθωσαν. *Let them post themselves.* Conf. II. 435.

ἡμάτια Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·
 πᾶσά τοί ἐσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῷ πείσεαι ὅς κεν ἀρίστην
 βουλὴν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειεν;
 νύξ δ' ἥδ' ἡὲ διαρραίσει στρατὸν ἡὲ σαώσει."

Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἥδ' ἐπίθοντο.
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
 ἀμφί τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
 ἥδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, υἱὰς Ἄρῃος,
 ἀμφί τε Μηρίνῃν Ἀφαρῆά τε Δηίπυρόν τε,
 ἥδ' ἀμφὶ Κρείοντος υἱόν, Λυκομήδεα δῖον.
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστῳ 85
 κούροι ἅμα στεῖχον, δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καδ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·
 ἔνθα δὲ πῖρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἀτρείδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
 ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα. 90
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν 95

"Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὔνεκα πολλῶν
 λαῶν ἐσσι ἄναξ, καὶ τοι Ζεὺς ἐγγυάλιξεν
 σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλεύῃσθα.
 τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἥδ' ἐπακοῦσαι, 100

75. The noun *χρεὼ*, or *χρειῶ*, *need*, is used with an accusative of the person who is in want, even when it is coupled with *ἐστὶ*, or *γίγνεται*, vide XXI. 322. We may supply then one of these verbs here, and are not forced to suppose *ἰκάνει* understood, though we often find *χρειῶ* coupled with it, x. 118, 142, &c.

78 *διαρραῖσα*.] *Shall utterly destroy*, literally *shall utterly break into pieces*. So too at II. 473.

90 *μενοεικέα*.] *Gratifying the desire*, so, *plentiful* or *agreeable* (*μένος*, *εἰκός*, *εἰκα*).

99. Bk. II. 206 appears to have been interpolated from this line.

100 *πέρι*.] *Adv. beyond all others*.

κρηῆναι δὲ καὶ ἄλλω, ὅτ' ἂν τινα θυμὸς ἀνώγῃ
εἰπεῖν εἰς ἀγαθὸν σέο δ' ἔξεται ὅττι κεν ἄρχῃ.
αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.

οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
οἷον ἐγὼ νοέω, ἡμὲν πάλαι ἦδ' ἔτι καὶ νῦν,
ἐξέτι τοῦ ὅτε, διογενὲς, Βρισητῖδα κούρην

105

χωομένου Ἀχιλλῆος ἔβης κλισίῃθεν ἀπούρας
οὔτι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἔγωγε
πόλλ' ἀπεμυθεόμην· σὺ δὲ σὺ μεγαλήτορι θυμῷ
εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν,
ἡτίμησας· ἐλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν
φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν
δώροισιν τ' ἀγανοῖσιν ἔπεςσιν τε μιλχιλοῖσιν."

110

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων

“ὦ γέρον, οὔτι ψεῦδος ἐμὰς ἄτας κατέλεξας.

115

ἁσάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
λαῶν ἐστὶν ἀνὴρ ὅντε Ζεὺς κῆρι φιλήσῃ·

ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.

ἀλλ' ἐπεὶ ἁσάμην φρεσὶ λευγαλέῃσι πιθήσας,

ἄψ' ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα.

120

ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνῃ,

ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,

αἶθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους

πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.

102 σέο δ' ἔξεται, κ.τ.λ.] Either now it will depend on thee, what (judgment) prevails, or it will be thy affair what judgment he (the other) proposes. The Scholiast takes the former view, and explains ἄρχῃ as intransitive=κράτη. It is nowhere else used in this sense.

106 ἐξέτι τοῦ ὅτε.] Even from the time when=ἔτι ἐκ τοῦ.

109 σὺ δὲ σὺ μεγαλήτορι θυμῷ εἷξας.] But thou having yielded to the impulse of thy haughty spirit. For εἷξας conf. line 598.

116 ἁσάμην.] I have acted foolishly, from ἀάω, to injure, and especially to injure in mind, to

delude.

120 ἀρέσαι.] To give satisfaction to, to compensate, more frequent in the Middle, as at IV. 362.

121 ὀνομήνῃ.] I will declare, or repeat over. For this use of the subjunctive without ἂν=the future, conf. I. 262.

122 ἀπύρους τρίποδας.] Vessels not intended to be used on the fire, i. e. ornamental, and of fine workmanship, such as were offered in the temples to the Gods.

124 πηγούς.] Well put together, and so powerful. From πηγνυμι.

ἀθλοφόρους.] Perhaps, not victors already in the race, but trained

οὐ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο, 125
οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
δώσω δ' ἐπτὰ γυναῖκας, ἀμύμονα ἔργα ἰδυίας,
Λεσβίδας, ἃς, ὅτε Λέσβον εὐκτιμένην ἔλεν αὐτὸς,
ἐξελόμην, αἱ κάλλει ἐνίκων φύλα γυναικῶν. 130
τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἣν τότε ἀπηύρων,
κούρη Βρισηῖος· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι
μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι,
ἣ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἡδὲ γυναικῶν.
ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε 135
ἄστυ μέγα Πριάμοιο θεοὶ δώσωσ' ἀλαπάξαι,
νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηυσάσθω
εἰσελθὼν, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοὶ,
Τρωϊάδας δὲ γυναῖκας εἰέκοσιν αὐτὸς ἐλέσθω,
αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140
εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκὸν, οὐθαρ ἀρούρης,
γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ
τρεῖς δέ μοι εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα 145
τάων ἣν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω

- *to contend for prizes.* If we so take it, we shall avoid the repetition of the same thing in other words, which would occur in the closing sentence of the line. Such repetitions, however, may be found elsewhere, and not unfrequently, in Homer. Conf. XVII. 5.

125 τόσσα. ὅσσα.] These words obviously answer to one another, so that we must enclose in brackets line 126, which breaks the regular flow of the sentence.

130 κάλλει.] Dative of the instrument whereby they surpassed. Conf. II. 370.

132 κούρη.] The common reading here is *κούρην*, by which the noun is attracted into the case of the preceding relative *ἣν*, and *ἔσσεται*

has no nominative expressed. This kind of *inverse attraction* is by no means unfrequent. Conf. Soph. *Trach.* 283, &c. *τάσδε δ' ὥσπερ εἰσορᾷς...χωροῦσι πρὸς σέ*, where the requirements of the metre have prevented any supposed emendation of the grammar.

141 οὐθαρ ἀρούρης.] *A very fertile land*, literally, *an udder of the land*. We may compare with this the use of *πῖαρ*, *fat*, to express richness of soil, *Od.* IX. 135. *ubera campi* Columella, *De cultu horticorum*, 90, and Virgil, *Georg.* II 275.

143 τηλύγετος.] *Tenderly loved*. Conf. III. 175.

146 ἀνάεδνον.] *With no marriage presents given in exchange for her*. Conf. VI. 394, XI. 243—245.

πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μέλεια δώσω
πολλὰ μάλ', ὅσ' οὐπω τις ἐῖ ἐπέδωκε θυγατρί.
ἐπτα δέ οἱ δώσω εὐναιόμενα πτολίεθρα,

Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν,

150

Φηρύς τε Ζαθέας ἦδ' Ἀνθειαν βαθύλειμον,

καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.

πᾶσαι δ' ἐγγὺς ἁλὸς, νέαται Πύλου ἡμαθέεντος

ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβούται,

οἳ κέ ἐ δωτίνησι θεὸν ὥς τιμήσουσιν

155

καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.

ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.

δμηθήτω—Ἀΐδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·

τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων—

καὶ μοι ὑποστήτω, ὅσπον βασιλεύτερός εἰμι

160

ἦδ' ὅσπον γενηῇ προγενέστερος εὐχομαι εἶναι."

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ

“Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,

δῶρα μὲν οὐκέτ' ὄνοστα διδοῖς Ἀχιλῆϊ ἄνακτι·

ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα

165

ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος.

εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι, οἳ δὲ πιθέσθων.

Φοῖνιξ μὲν πρῶτιστα διίφιλος ἡγησάσθω,

αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·

κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἥμ' ἐπέσθων.

170

φέρτε δὲ χερσὶν ὕδωρ, εὐφημήσαι τε κέλεσθε,

ὄφρα Διὶ Κρόνιδῃ ἀρησόμεθ', αἷ κ' ἐλεήσῃ."

ὣς φάτο, τοῖσι δὲ πᾶσιν ἐαδόντα μῦθον ἔειπεν.

αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,

κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,

175

147 μέλεια.] *Presents to gratify him.* (From μέλι, μειλίσσω), like μειλιγματα.

153 νέαται Πύλου.] *On the extreme border of Pylos.* Conf. VI. 295.

164 διδοῖς.] *Thou offerest.* Ionic for δίδως.

165 ὀτρύνομεν]=ὀτρύνωμεν. Vid.

I. 141.

167 εἰ δ' ἄγε.] Vide I. 302.

τοῦς]=οὓς, so that the δὲ in the next clause introduces the apodosis. ἐπιόψομαι is of course=ἐπιόψωμαι.

175. This, and the line following, occur at I. 470, 471. Vide notes to those lines.

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιὼν θ' ὅσον ἤθελε θυμὸς,
 ὠρμῶντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρεΐδαο.
 τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότης Νέστωρ,
 δεινδύλλων ἐς ἕκαστον, Ὀδυσσῆϊ δὲ μάλιστα, 180
 πειρᾶν ὡς πεπίθοιεν ἀμύμονα Πηλεΐωνα.

Τὼ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
 πολλὰ μάλ' εὐχομένω γαιήοχῳ ἐννοσιγαίῳ
 ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185
 τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λυγείῃ,
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν
 τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας
 τῇ ὄγε θυμὸν ἔτερπεν, ᾄειδε δ' ἄρα κλέα ἀνδρῶν.
 Πάτροκλος δέ οἱ οἷος ἐναντίος ἦστο σιωπῇ, 190
 δέγμενος Αἰακίδαην, ὅποτε λήξειεν αἰδῶν.
 τὼ δὲ βάτην προτέρω, ἡγείτο δὲ δῖος Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεὺς
 αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος ἔνθα θάασσεν.
 ὡς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195

182 τὼ δὲ βάτην.] Some have explained these duals by supposing Ajax and Ulysses here spoken of, Phoenix having already preceded them. Conf. I. 168, 169. Others take them as = plurals, in support of which view may be quoted I. 567, V. 487, VIII. 186. It certainly does not appear from the account that follows that Phoenix had preceded them. They all appear to arrive together, without any previous notice having been given to Achilles, vide 192, 193, &c. Certainly the persistent use of the dual just here is curious, if a plurality of persons is signified. The Scholiast records both interpretations.

187 [ζυγόν.] *A cross-bar*, uniting the two horns of the lyre; to it the pegs and strings of the lyre were attached.

193 ταφόν.] *In amazement*,

from *θαφω, of which the only tenses in use are the perf. τέθηπα, the plp. and the second aorist part.

194 θάασσεν.] *He was sitting*. Imperf. from θαάσσω, the original form of the later θάσσω, the α of which we know to be long by nature, from the cognate substantive θᾶκος. The epic poets, says Buttmann, never add a vowel as an extra syllable before a long vowel merely to suit their metre, but only when that long vowel is the result of a contraction. They then resolve it, as in ὀράασθαι for ὀρᾶσθαι, or, as in the case before us, employ the original form.

195 φῶτας.] This word is generally used when bodily qualities are intended, or when the eye is addressed, as here, by the bodily presence. It is a specific word, but not used, like ἀνὴρ, to designate a man

τῷ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

“Χαίρετον ἢ φίλοι ἄνδρες ἱκάνετον ἢ τι μάλα χρεῶ,
οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστων.”

Ὡς ἄρα φωνήσας προτέρῳ ἄγε δῖος Ἀχιλλεύς.

εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν 200

αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα

“Μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα·

ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἐκάστω·

οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.”

Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ 205

αὐτὰρ ὅγε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,

ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίνος αἰγὸς,

ἐν δὲ σὺς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.

τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.

καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν, 210

πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.

αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,

ἀνθρακιὴν στορέσας ὀβελούς ἐφύπερθε τάνυσσεν,

πάσσε δ' ἄλὸς θέλοιο, κρατεντάων ἐπαείρας.

αὐτὰρ ἐπεὶ ῥ' ὥπτησε καὶ εἰν ἐλεοῖσιν ἔχευεν, 215

distinguished for courage or energy, or any mental quality, but rather for bodily size and strength, or in some way prominent to the sense of sight.

196 δεικνύμενος.] *Welcoming.* Vide I. 224 and IV. 4, where, when wine is being drunk, it means *pledging*. The common sense probably is *stretching out the hand towards* whether with a cup of wine in it, or empty.

203 [ζωρότερον δὲ κέραιε.] *And mix it of greater strength (than is customary).* The word ζωρότερον occurs nowhere else. It is probably akin to ζωός.

206 ἐν πυρὸς αὐγῇ.] *In the light of the fire.* For it was, of course, night when the ambassadors arrived.

208 ἐν δὲ σὺς σιάλοιο, κ.τ.λ.] *And on it (he placed) the back of a fat hog rich with fatness.* σιάλος is a substantive, itself meaning *a fat*

hog. It is added after σὺς, just as in the phrases ἀνὴρ βασιλεὺς, ἱρηξ κίρκος, specifically and with the force of an adjective.

209 τῷ.] *For him.* Dativus commodi.

214 κρατεντάων ἐπαείρας.] *Raising them (the spits) upon supports.* These were probably stones upon which the spits rested.

215 εἰν ἐλεοῖσιν ἔχευεν.] *Strewed them on the dresser, or board, on which the meat was cut up (vid. Od. XIV. 432, &c.); a different piece of furniture from the τράπεζα, at which the meat was eaten, and of which each guest had one, vide Od. XVII. 333, 447, though this last custom, as it can be proved only from the Odyssey, may have been later. If we suppose it here, as many commentators do, we must translate τραπεζῇ, to each table.*

Πάτροκλος μὲν σῖτον ἑλὼν ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἵζεν Ὀδυσσῆος θείοιο
 τοίχου τοῦ ἑτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει
 Πάτροκλον, ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς. 220
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 νεῦσ' Ἀἶας Φοῖνικι. νόησε δὲ δῖος Ὀδυσσεὺς,
 πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλλῆα
 “Χαῖρ’, Ἀχιλεῦ· δαιτὸς μὲν ἔτσης οὐκ ἐπιδευεῖς, 225
 ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνωνος Ἀτρεΐδαο
 ἡδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 δαίνυσθ’· ἀλλ’ οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,
 ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες
 δείδιμεν· ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι 230
 νῆας εὖσσέλμους, εἰ μὴ σύγε δύσεαι ἀλκὴν.
 ἐγγὺς γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο
 Τρῶες ὑπέρθυμοι τηλεκλειτοί τ’ ἐπίκουροι,
 κηάμενοι πυρὰ πολλὰ κατὰ στρατὸν, οὐδ’ ἔτι φασὶν
 σχήσεσθ’, ἀλλ’ ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
 ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων
 μαίνεται ἐκπῶγλως, πῖσυνος Διὸς, οὐδέ τι τίει
 ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδυκεν.
 ἀράται δὲ τάχιστα φανήμεναι Ἡῶ διαν· 240
 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
 αὐτάς τ’ ἐμπρήσειν μαλεροῦ πυρὸς, αὐτὰρ Ἀχαιοὺς

219 τοίχου τοῦ ἑτέροιο.] Genitive of place.

220 θυηλάς.] *The parts of the victim that were offered to the Gods.* From θύω. Vid. I. 460, &c.

225 οὐκ ἐπιδευεῖς.] (Sc. ἐσμέν.) *We lack not.*

227 μενοεικέα.] Vide line 90.

231 εἰ μὴ σύγε, κ.τ.λ.] *If thou dost not clothe thyself with might for the battle.* Conf. XIX. 36. Phrases similar to the above are not uncom-

mon. Vide VII. 164, XX. 381, &c.

234 οὐδ’ ἔτι φασὶν σχήσεσθαι.] Probably, *and they (the Trojans) say that we shall not longer keep ourselves from flight, but shall hurriedly embark on board our black ships.* Conf. XI. 311, 824. It is also translated, *and they say that they will be restrained no longer, but will fall upon our black ships.*

242 μαλεροῦ.] *Fierce* (from μάλα). In Homer always an epithet of fire.

δηώσειν παρὰ τῇσιν, ὀρινομένους ὑπὸ καπνοῦ.
 ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοὶ, ἡμῖν δὲ δὴ αἷσιμον εἶη
 245 φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἄργεος ἵπποβότοιο.
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὄψέ περ νῆας Ἀχαιῶν
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ σοὶ μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 250 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν
 φράζευ ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 ὦ πέπον, ἣ μὲν σόλγε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν
 'τέκνον ἐμὸν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἥρῃ
 255 δώσουσ', αἷ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνῃ γὰρ ἀμείνων
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν
 260 παύε', ἕα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 εἰ δὲ, σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων,
 ἕπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 265 αἶθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους
 πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλήϊος εἶη ἀνὴρ ὃς τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄροντο.
 270 δώσει δ' ἐπτὰ γυναῖκας, ἀμύμονα ἔργα ἰδυίας,

Later, it is used metaphorically=
fiery, i. e. *passionate*, or *impassioned*.
 This genitive must be explained as
 causal. Conf. II. 397.

248 ἐρύεσθαι ὑπὸ Τρώων ὀρυ-
 μαγδοῦ.] *To preserve from the war-*
din of the Trojans, literally to drag
from under, &c. This passage well
 brings out how the original sense of
 ἐρύεσθαι passes into the derived

sense. Conf. XVII. 224. For ἐρύ-
 εσθαι vide note on I. 216.

256 ἴσχειν.] Used with the force
 of an imperative, *but do thou be mind-*
ful to restrain. So too ληγέμεναι in
 the following line.

262 εἰ δέ.] *Come now, or if you*
will. Vide I. 302. The lines that
 follow are repeated from Agamem-
 non's speech, l. 122, &c.

Λεσβίδας, ἄς, ὅτε Λέσβον εὐκτιμένην ἔλες αὐτὸς,
 ἐξέλεθ', αἶ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρα
 κούρη Βρισηῆος· ἐπὶ δὲ μέγαν ὄρκον ὁμείται
 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μυγῆναι, 275
 ἢ θέμις ἐστὶν, ἄναξ, ἥτ' ἀνδρῶν ἥτε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι
 εἰσελθὼν, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοὶ, 280
 Τρωιάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθαι,
 αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκὸν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,
 ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ. 285
 τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὐτ' ἐπὶ μείλια δώσει
 πολλὰ μάλ', ὅσσ' οὐπω τις ἐῖς ἐπέδωκε θυγατρί. 290
 ἐπτά δέ τοι δώσει εὐναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν,
 Φηράς τε Ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλὸς, νέαται Πύλου ἡμαθόεντος· 295
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβούται,
 οἳ κέ σε δωτίνῃσι θεὸν ὥς τιμήσουσιν
 καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατὸν, οἳ σε θεὸν ὥς
 τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 νῦν γάρ χ' Ἐκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐτινὰ φησιν ὁμοῖον 305
 οἳ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “ Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
 ἵπερ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται, 310
 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
 ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀίδαο πύλησιν
 ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἶπῃ.
 αὐτὸρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·
 οὔτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
 οὔτ' ἄλλους Δαναοὺς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δητοῖσιν ἐπ' ἀνδράσι νωλεμέσ αἰεὶ
 ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
 ἐν δὲ ἱῇ τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἐσθλός·
 κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς. 320
 οὔδ' ἐγὼ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
 αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρῃσιν
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
 ὥς καὶ ἐγὼ πολλὰς μὲν αὖπνους νύκτας ἵαυον, 325
 ἵματα δ' αἵματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος ὀάρων ἔνεκα σφετεράων.
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,

309 ἀπηλεγέως ἀποειπεῖν.] *To speak out plainly or bluntly, lit. without respect (for persons), (from ἀπὸ and ἀλέγω).* The verb ἀπηλεγεῖν, *to neglect*, occurs in Ap. Rhod. II. 17.

320 κάτθανε.] Frequentative aorist. Conf. IV. 161.

321 οὔδ' ἐγὼ τί μοι περίκειται.] = οὐδὲν περισσὸν ἐστὶ μοι. *I have no advantage above others.*

322 ψυχὴν παραβαλλόμενος.] *Hazarding my life*, a metaphor from setting one thing against another in gambling.

πολεμίζειν.] This very perplexing word is perhaps best explained as = τὸ πολεμίζειν, i. e. to a substantive in the acc. in apposition to ἄλγεα in the preceding line. Such a

use of the infinitive without the article may be found elsewhere in Homer. Conf. v. 253. It is also explained as = πολεμίζων, i. e. as a substantive in the dative, or τῷ πολεμίζειν.

327 ἀνδράσι μαρνάμενος.] *Fighting against heroes.* This class of verbs takes a dative of the object. Conf. v. 875.

σφετεράων.] *For wives of theirs.* We must take this word as emphatic, and referring, with a contemptuous carelessness about accuracy, to the two Atridæ, although it was only about the wife of one of them that the war arose. Conf. line 340, where Achilles still speaks of both of them.

πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ· ὃ δ' ὄπισθε μένων παρὰ νηυσὶ θοῇσιν
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσιν·
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων 336
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἦ οὐχ' Ἑλένης ἔνεκ' ἡὔκόμοιο;
 ἦ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅστις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἐοῦσαν.
 νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησεν,
 μή μεν πειράτω εὖ εἰδότος· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεύ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσιν
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμείῳ,
 καὶ δὴ τεῖχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρεΐαν, μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἕκτορος ἀνδροφόνοιο
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τεύχεος ὀρνύμεν Ἕκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·
 ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὀρμήν. 355
 νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἕκτορι δίῳ,
 αὔριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσιν,
 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερύσσω,

333 δασάσκετο.] A frequentative epic form of δάσαστο, first aor. of δαίωμαι, like εἶπεςκε, from εἶπε, passim.

346. This seems an answer to the vaunt of Agamemnon, I. 174, 175. There is a fine contempt in

the enumeration, which follows, of Agamemnon's exploits in his absence.

355 οἶον.] This is explained as an adverb = *once*; and, perhaps better, as an accus. masc. οἶόν με, *me alone*.

ὄψεαι, ἣν ἐθέλῃσθα καὶ αἶ κέν τοι τὰ μεμήλη,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360
 νῆας ἐμὰς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,
 ἥματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἠδὲ γυναῖκας ἐϋζώνους πολίων τε σίδηρον
 ἄξομαι, ἄσσοι ἔλαχόν γε· γέρας δέ μοι, ὅσπερ ἔδωκεν,
 αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης.—τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδὸν, ὅφρα καὶ ἄλλοι ἐπισκύζονται Ἀχαιοί, 370
 εἴ τινα που Δαναῶν ἔτι ἔλπεται ἑξαπατήσειν,
 αἰὲν ἀναιδείην ἐπιειμένος.—οὐδ' ἂν ἔμοιγε
 τετλαίῃ, κύνεός περ ἐὼν, εἰς ὧπα ἰδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδέ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτὶς 375
 ἑξαπάφοιτ' ἐπέεσσιν· ἄλλῃς δέ οἱ. ἀλλὰ ἔκηλος
 ἐρρέτω· ἐκ γὰρ εὖ φρένας εἴλετο μητίετα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκῃς τε καὶ εἰκοσάκῃς τόσα δοίῃ
 ὅσσα τέ οἱ νῦν ἐστὶ, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἴγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται,

363. This line is memorable as occurring in the dream of Socrates, mentioned in the *Crito*, in reference to his own death, p. 44.

364 ἐνθάδε ἔρρων.] *Coming hither to my harm.*

376 ἄλλῃς δέ οἱ.] *But it is enough for him* (to have once cheated me).

ἔκηλος ἐρρέτω.] *Let him go undisturbed to ruin*, i. e. with confidence, and without any sense of approaching harm. Conf. I. 554.

377 εὖ] = οὖ, and digammated.

378 μιν.] Probably *them*. Referring not to Agamemnon, but to his gifts. Conf. XII. 285, *Od.* XVII. 268, *Ap. Rhod.* II. 8. The equiva-

lent Attic *νιν* is certainly used as a plural. *Soph. El.* 436, 624.

ἐν καρὸς αἴσῃ.] Probably, *equally with a hair*, καρὸς is from *κάρ* = *θρίξ*, from *κείρω*, 2nd aor. *ἐκάρην*, the same root as that of *ἀκαρής*. It has been also explained as Doric for *κηρὸς*, gen. of *κῆρ*, *death* (conf. III. 454), and as the genitive of *Κάρ*, a *Carian*, since Carians were proverbially worthless; but this proverb is of later date than Homer, and in both the latter cases the penultimate would be long. *κάρ* has also been explained, but on no sufficient authority, as = *φθελρ*, a *louse*.

αἴθ' ἐκατόμπυλοὶ εἰσι, διηκόσιοι δ' ἄν' ἐκάστην
 ἀνέρες ἐξοιχνεύσι σὺν ἵπποισιν καὶ ὕχεσφιν
 οὐδ' εἴ μοι τόσα δοίη ὅσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
 οὐδ' εἰ χρυσεῖη Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι 390
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 ὅστις οἱ τ' ἐπέοικε καὶ ὅς βασιλεύτερός ἐστιν.
 ἦν γὰρ δὴ με σόωσι θεοὶ καὶ οἴκαδ' ἵκωμαι,
 Πηλεὺς θὴν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός.
 πολλαὶ Ἀχαιῖδες εἰσὶν ἄν' Ἑλλάδα τε Φθίην τε, 395
 κοῦραι ἀριστήων, οἷτε πτολίεθρα ῥύονται·
 τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
 γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεὺς· 400
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτῆσθαι, εὐναιόμενον πτολίεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν υἷας Ἀχαιῶν,
 οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὺς ἐέργει,
 Φοῖβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405
 ληῖστοι μὲν γάρ τε βόες καὶ ἵφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·
 ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λειστή

383 ἀνά.] The preposition is here distributive.

387 ἀποδόμεναι λώβην.] We may understand λώβην as = ποιήν τῆς λώβης, *before he hath made me full atonement for his soul-vexing contumely*. Another explanation, also given by the Scholiast, is *before he hath suffered the same soul-vexing dishonour which he inflicted on me*.

ἐμοὶ is a dativus ethicus = *for my satisfaction*.

390 ἰσοφαρίζοι.] Conf. VI. 101.

394 γυναῖκα γαμέσσεται.] *Will give me a woman for my wife*. This is a common force of the middle, like παῖδας ἐκδιδάσκεσθαι, *to have one's children taught*. Eur. *Medea*, 296. The active γαμέω means, of course, *to take for a wife, to marry*; line 391. Conf. XI. 227.

404 ἀφήτορος.] Either *the archer*, from ἀφίημι; or from φάω, φημι, with a euphonic, *the giver of oracles*, in support of which view we find an old word ἀφηγορεῖα = μαντεῖα.

οὐθ' ἐλετή, ἐπεὶ ἄρ' κεν ἀμείψεται ἔρκος ὀδόντων.
 μήτηρ γάρ τέ μέ φησι θεὰ, Θέτις ἀργυρόπεζα, 410
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλοςδε.
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὤλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἵκωμι φίλην ἐς πατρίδα γαῖαν,
 ὤλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δήετε τέκμωρ
 Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσήκασι δὲ λαοί. 420
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἥ κέ σφιν νῆας τε σόω καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἔπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425
 ἣν νῦν ἐφράσσαντο, ἐμεῦ ἀπομηνίσαντος.
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
 ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὔτι μιν ἄξω.”
 “Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.
 ὄψε δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
 δάκρυ' ἀναπρήσας· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν
 “Εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θεοῖσιν 435
 πῦρ ἐθέλεις ἀτδῆλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὖθι λιποίμην

409 ἔρκος ὀδόντων.] *The bulwark of (i. e. formed by) his teeth.* Conf. IV. 350.

414 ἵκωμι.] The common reading is *ἵκωμαι*, which does not suit the metre. *ἵκωμαι ἐμην* is a conjectural emendation. If we read *ἵκωμι* we must take it as another form of

ἵκωμαι, to be found also in several other passages.

418 τέκμωρ Ἰλίου.] *The destined end of Troy.* Conf. VI. 349.

422 ἀπόφασθε.] Here = simply, *tell out, declare.*

433 ἀναπρήσας.] *Pouring forth in abundance.* Vide I. 481.

οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
 ἤματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν
 νήπιον, οὗπω εἰδόθ' ὁμοίου πολέμοιο. 440
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπές τελέθουσιν.
 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα,
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
 ὥς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, οὐκ ἐθέλοιμι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτὸς, 445
 γῆρας ἀποξύσας, θήσειν νέον ἠβώοντα,
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν· ἥ δ' αἰὲν ἐμὲ λισσέσκετο γούνων
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οἷσθεις
 πολλὰ κατηράτο, στυγεράς δ' ἐπεκέκλετ' Ἐρινῦς,
 μήποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱόν, 455
 ἐξ ἐμέθεν γεγαῶτα. θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινή Περσεφόνεια.
 τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξείῃ χαλκῷ·
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ

443 μύθων τε ῥητῆρ' ἔμεναι, κ.τ.λ.] These words explain what is meant by, and stand in apposition to, the τάδε πάντα of the preceding line.

446 γῆρας ἀποξύσας.] *Having stripped old age from off me*, literally *having scraped*; an allusion probably to the wrinkles which accompany age.

451 λισσέσκετο γούνων.] *She besought me*, (taking me) *by my knees*. Conf. VI. 45.

452 ἵν' ἐχθήρειε.] *So that she might dislike*, as at III. 415.

455 ἐφέσσεσθαι.] *set*, from ἐφείσα, an epic aorist, usually referred to ἐφίτω.

457 ἐπαινή.] This epic adjective

occurs several times in Homer, and *Hesiod*, always as an epithet of Proserpine, but only when she is mentioned in conjunction with Hades, the Ζεὺς καταχθόνιος of this passage. It has been explained as = ἐπαυετή, and so, of course, a euphemism; and again, as a compound of the simple αἰνή, *terrible*, in which however it is difficult to give any meaning to the preposition. Buttmann rejects both these views, and laying great stress upon the fact that ἐπαυετή is never an epithet of Proserpine when she is mentioned alone, reads ἐπ' αἰνή, = and *besides him the dread* Proserpine; a view for which he finds some support in the various readings of the manuscripts, and scholia.

δήμου θῆκε φάτιν καὶ ὀνείδεα πόλλ' ἀνθρώπων, 460
 ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.
 ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς
 πατρὸς χωόμενοιο κατὰ μέγαρα στρωφᾶσθαι.
 ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἔοντες 465
 αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροισιν,
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βοῦς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαίστοιο,
 πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἱαυον· 470
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη
 πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 ἀλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,
 καὶ τότε ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς
 ῥεῖα, λαθὼν φύλακας τ' ἄνδρας δμωάς τε γυναῖκας.
 φεύγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,
 εἰς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480
 καί με φίλησ' ὥσει τε πατὴρ ὃν παῖδα φιλήσῃ
 μῶνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσιν,
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·

462 ἐνθ' ἐμοί, κ.τ.λ.] *Then was the impulse of my heart no longer at all under control, so as to allow me to &c.* Conf. XIII. 280.

466 εἰλίποδας ἑλικας βοῦς.] For εἰλίποδας vide VI. 424. ἑλικας (ἐλιξ from ἐλίσσω) is an epithet given to oxen on account of their crooked horns, or, according to some, but less probably, on account of their crooked legs.

472 &c.] The αὐλή was an uncovered enclosure; surrounded by the ἔρκος, a fence or wall. The αἶθουσα or portico was at one side of the αὐλή, forming a sort of out-work of the house itself, and divided into

many chambers for sleeping; within this came the πρόδομος, or entrance hall, which appears to have been the principal room of the house, used as a dining-room, and, upon occasion, as a sleeping room, too. (XXIV. 673.) Beyond the πρόδομος came the θάλαμος, or inner bed-chambers, called also from their position μυχοί. (Od. VII. 346; Il. XXIV. 675.)

482 τηλύγετον.] *Tenderly loved.* Conf. III. 175.

πολλοῖσιν ἐπὶ κτεάτεσσιν.] *Probably with many possessions.* Conf. IV. 235.

ναῖον δ' ἐσχατιήν Φθίης, Δολόπεσιν ἀνάσσω.
 καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἅμ' ἄλλω
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490
 οἶνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 ὥς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
 τὰ φρονέων, ὃ μοι οὔτι θεοὶ γόνον ἐξετέλειον.
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμεν, ἵνα μοί ποτ' ἀεικέα λαιγὸν ἀμύνης. 495
 ἀλλ', Ἀχιλλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοὶ,
 τῶνπερ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσιν
 λαιβῇ τε κνίσῃ τε παρατρωπῶσ' ἄνθρωποι 500
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.
 καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μεγάλοιο,
 χωλαί τε ῥυσαί τε παραβλώπες τ' ὀφθαλμῶ,
 αἶ ῥά τε καὶ μετόπισθ' Ἀτῆς ἀλέγουσι κιοῦσαι.
 ἢ δ' Ἀτῆ σθεναρὴ τε καὶ ἀρτίπος, οὔνεκα πάσας 505
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 ὅς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,
 τὸν δὲ μέγ' ὦνησαν καὶ τ' ἔκλυον εὐχομένοιο·
 ὅς δέ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510
 λίσσονται δ' ἄρα ταίγε Δία Κρονίωνα κιοῦσαι
 τῷ Ἀτῆν ἅμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ', Ἀχιλλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
 τιμὴν, ἥτ' ἄλλων περ ἐπυγνάμπτει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέρει, τὰ δ' ὀπισθ' ὀνομάζοι 515

491 οἶνον.] Partitive genitive, *some wine*.

504 ἀλ γουσι κιοῦσαι.] Who *carefully walk* behind Atê, literally *are careful as they walk*.

509 ὦνησαν. ἔκλυον.] These are frequentative tenses = *are wont to*. Conf. IV. 160, 161.

515 τὰ δ' ὀπισθ' ὀνομάζοι.] For if he did not offer gifts, *and state*

Ἀτρείδης, ἀλλ' αἶεν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι, χατέουσί περ ἔμπης·
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὅπισθεν ὑπέστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἵτε σοὶ αὐτῷ
 φίλτατοι Ἀργείων τῶν μὴ σύγε μῦθον ἐλέγξης
 μηδὲ πόδας· πρὶν δ' οὔτι νεμεσσητὸν κεχολῶσθαι.
 οὔτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525
 δωρητοὶ τε πέλοντο παράρρητοί τ' ἐπέεσσιν.
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε,
 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισιν.
 Κουρήτῃς τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,
 Κουρήτῃς δὲ διαπραθέειν μεμαῶτες Ἄρηϊ.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσεν
 χωσαμένη ὅ οἱ οὔτι θαλύσια γουνῷ ἀλωῆς
 Οἰνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, 535
 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο.
 ἦ λάθετ' ἦ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.

(i. e. *promise*) *those things which are to follow* &c.

519 τὰ δ' ὅπισθεν ὑπέστη.] *And promised those things which are to follow.* For this sense of ὑπέστη, conf. XI. 244, XIX. 243. The accusative which follows it seems to be a further development of the cognate accusative, II. 286.

522. *Whose words, and whose coming, do not thou treat with dishonour.*

531 ἀμυνόμενοι Καλυδῶνος ἐραννῆς.] *Fighting in defence of pleasant Calydon.* ἐραννός from ἐράω. The object from which danger is repelled is frequently, as here, put in the genitive without a preposition, XII. 155, 179, sometimes with a preposition, XII. 243.

534. θαλύσια.] (sc. ἱερὰ.) *Offerings for first fruits*, from θάλλω, because they were offered ὑπὲρ εὐθαλείας τῶν καρπῶν. They are called, in the next line, *hecatombs*.

γουνῷ ἀλωῆς.] *In his fruitful vineyard* = γονίμη ἀλωή, the soil of the vineyard being called γουνός, or γονός, as having in itself a fruitful and life-giving power. The phrase is not unlike οὔθαρ ἀρούρης, line 141.

The dative, here, is of the place in which the offering was made. Conf. line 663.

Ἀλωή is a word of very general meaning, = *land sown or planted*, either *corn-land*, *orchard*, or *vineyard*.

537 ἀάσατο δὲ μέγα θυμῷ.] *But he was utterly infatuated in mind.* Conf. I. 116.

ἡ δὲ χολωσαμένη, δῖον γένος, ἰοχέαιρα,
 ὤρσεν ἐπὶ χλούνην σὺν ἄγριον ἀργιόδοντα,
 ὣς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν 540
 πολλὰ δ' ὄγε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μήλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσιν 545
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ἡ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτὴν,
 ἀμφὶ συὸς κεφαλῇ καὶ δέρματι λαχνηέντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρητῆφιλος πολέμιζεν, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο
 τείχεος ἔκτοσθεν μίμνειν, πολέες περ εἶοντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδυ χόλος, ὅστε καὶ ἄλλων

539 χλούνην σὺν.] The meaning of this is not certainly known. The most probable derivation of χλούνης is from χλόη and εὐνή, = ἐν τῇ χλόῃ εὐναζόμενος (*quasi* χλοεύνης), *lying in the grass*. It has also been explained as *solitary*, as *foaming*, and as *castrated*, and this last is certainly the sense which Aristotle gave to the word. *Hist. Anim.* Bk. VI. cap. 28. He there quotes a passage something like the one before us,

Θρέψεν ἐπὶ χλούνην σὺν ἄγριον,
 οὐδὲ ἐώκει

Θηρί γε σιτοφάγῳ, ἀλλὰ ῥίψῃ
 ὑλῆεντι,

and adduces it as a proof, from Homer, of the effect of castration upon boars. The interpretation is supported, in some degree, by an uncertain passage in *Æsch. Eum.* 188, κακοῦ τε χλοῦνις. var. lec. κακῇ τε χλοῦνις = *and evil castration*.

540 ἔρδεσκεν ἔθων.] *Continually wrought* = ἔρδειν εἰώθει. Conf. XVI. 260. The participles λαθών, τυχών, and φθάνων are similarly used. Cf. V. 119.

541 προθέλυμνα.] (From πρό

and θέλυμνα = θέμεθλα, *strata*.) The usual sense of προθέλυμνος is "layer upon layer." In X. 15, προθελύμνους ἔλκετο χαίτας, "he pulled it out by handfuls." In XIII. 130, σάκος σάκεϊ προθελύμνῳ, "shield with shield overlapping." So also τετραθέλυμνος, "four-fold," XV. 479, of the hides covering the shield. Aristophanes in the *Pax* 1210 clearly understands προθέλυμνος to mean "root and branch," like πρόρριζος: and also most probably he so understands it in *Eq.* 528. But this cannot affect our interpretation of the word as used by Homer, respecting which the above evidence is almost conclusive.

542 αὐτῇσιν ῥίζησι, κ.τ.λ.] *With the roots & themselves*, i. e. *roots and all*. For this dative, vide VIII. 24.

ἄνθεσι μήλων] = μήλοις. ἄνθος is frequently used metaph. of the *flower* or *bloom* or *best* of any thing. Conf. ἄνθος ἡβης, XIII. 484, and ἄνθος Ἀργείων, *Æsch. Ag.* 197.

546 πυρῆς ἐπέβησ' ἀλεγεινῆς.] Conf. II. 234, and VIII. 285.

οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἦτοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κείτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης
 Ἴδεώ θ', ὃς κάρτιστος ἐπιχθονίων γένητ' ἀνδρῶν
 τῶν τότε—καί ῥα ἄνακτος ἐναντίον εἴλετο τόξον
 Φοῖβου Ἀπόλλωνος, καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὔνεκ' ἄρ' αὐτῆς
 μήτηρ Ἀλκυόνης πολυπενθέος οἶτον ἔχουσα
 κλαῖ', ὅτε μιν ἐκάεργος ἀνῆρπασε Φοῖβος Ἀπόλλων—
 τῇ ὄγε παρκατέλεκτο χόλον θυμαλγέα πέσσων, 565
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἥ ῥα θεοῖσιν
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο,
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα
 κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχην καθεζομένην, δεύοντο δὲ δάκρυσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις Ἐρινὺς
 ἔκλυεν ἐξ Ἐρέβεςφιν, ἀμείλιχον ἦτορ ἔχουσα·
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δούπος ὀρώρει
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575

554 οἰδάνει.] Always active, swells = makes to swell.

556 κείτο.] Remained inactive. Conf. II. 688.

563 οἶτον ἔχουσα.] Sharing the sad lot of, i. e. living in sorrow like, &c. Conf. Euripides, *I. T.* 1089 et seq.

565 πέσσων.] Brooding over. Conf. IV. 513. The word, which means literally to ripen, and hence to digest, is used either of the process, as here, or of the result, as I. 81, where it equals *restrain* or *smother*.

567 κασιγνήτοιο φόνοιο.] Genitive of the cause of anger. Conf. I. 65. As Althæa had lost not one, but several brothers, we had better here take *κασιγνήτοιο* as an adjective

in agreement with φόνοιο; as in Soph. *Ant.* 899, *κασίγνητον κάρα*.

568 γαῖαν ἀλοῖα.] She struck the earth. In prayers to the celestial Gods the hands were raised, III. 275, VIII. 347; in prayers to the infernal Gods the earth was frequently struck. Hymn to Apollo, 333—336.

569 ἐπαινὴν.] Vide line 457.

570 πρόχην.] On to her knees. Syncopated for *προχόν*.

571 ἡεροφοῖτις.] Walking in darkness, ἀήρ having continually in Homer the sense of mist or gloom. Conf. v. 770.

575 πέμπον...ἀρίστους.] These words are parenthetical. The construction goes on independently of them.

ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον
 ὀππόθι πίοτατον πεδῖον Καλυδῶνος ἐραννῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλές ἐλέσθαι
 πεντηκοντόγυον, τὸ μὲν ἥμισυ οἶνοπέδοιο,
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδῖοιο ταμέσθαι. 580
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἶνεὺς,
 οὐδοῦ ἐπεμβεβαὼς ὑψηρεφέος θαλάμοιο,
 σείων κολλητὰς σανίδας, γουνούμενος υἱόν·
 πολλὰ δὲ τόνγε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσουθ'· ὁ δὲ μᾶλλον ἀνάλνετο· πολλὰ δ' ἑταῖροι, 585
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσι ἐπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκα βάλλετο, τοὶ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστν.
 καὶ τότε δὴ Μελέαγρον εὖζωνος παράκοιτις 590
 λίσσετ' ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κήδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστν ἀλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροῖ δ' ἔντε' ἐδύσετο παμφανόωντα.
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
 εἷξας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτως.
 ἀλλὰ σὺ μή τοι ταῦτα νόει φρεσὶ, μηδέ σε δαίμων 600
 ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴῃ,
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροισι

580 ψιλὴν.] *Bare*, here = *without trees*. Conf. Demosth. p. 491, ἑκατὸν μὲν πλέθρα γῆς πεφυτευμένης ἔδοσαν, ἑκατὸν δὲ ψιλῆς.

ἄροσιν.] *Arable land* = ἀρώσιμον γῆν.

ταμέσθαι.] *To separate off; to make a τέμενος of*. Conf. VI. 194.

591 κατέλεξεν.] *Numbered over, i. e. recounted*. Most, if not all, of the passages in Homer where λέγω and its compounds appear to bear the

meaning of *to say* or *to speak* may be thus explained.

598 εἷξας ᾧ θυμῷ.] Either *after he had given place to (followed the suggestion of) his anger*, or, better, in immediate relation to the preceding verb ἀπήμυνεν, *following his impulse*, which now led him to return to the fight. Conf. Od. v. 126, where the latter is obviously the sense.

602 ἐπὶ δώροισι.] *Upon condi-*

ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί·
εἰ δέ κ' ἄτερ δῶρων πόλεμον φθισήνορα δύης,
οὐκέθ' ὁμῶς τιμῆς ἔσεαι, πόλεμόν περ ἀλαλκών.” 605

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
“Φοῖνιξ, ἄττα γεραιέ, διοτρεφές, οὔτι με ταύτης
χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰσόκ' αὐτμῇ
ἐν στήθεσσι μένῃ καὶ μοι φίλα γούνατ' ὀρώρη. 610
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχέων,
Ἀτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρη
τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι.
καλὸν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδη. 615
ἴσον ἐμοὶ βασίλευε καὶ ἡμῖσιν μείρεο τιμῆς.

tion of (receiving) gifts. Like ἐπὶ τῷ ἡγεμόνεσσι εἶναι, Thuc. I. 38. Conf. also *Iliad*, X. 304. Another reading is ἐπὶ δῶρων=*in the time of gifts*, i. e. while gifts are still to be had.

605 τιμῆς.] A poetical contraction for τιμήεις. The old reading was τιμῆς, which we must make dependent upon ὁμῶς, just as we have seen adverbs of place followed by a genitive, II. 400, a harsh construction here. The contracted adjective occurs elsewhere in the *Iliad*, where no variety of reading is possible, vide XVIII. 475.

607 οὔτι με ταύτης...κορωνίσιν.] In this passage, as it stands, we may supply τιμῇ, from the verb τετιμῆσθαι, as the antecedent of ἢ in line 609. ἔξει is then used as in *Od.* I. 95 (or in line 2 of the present book) = *which will possess me*, i. e. *which will be mine*. Or αἴσῃ may be taken as the antecedent to ἢ. “Ἐξει will then mean *will detain me*. The grammatical structure is thus made simpler, but the sense is not so good. With οὔτι με χρεὼ supply ἐστίν or ἰκάνει, *I want not at all*. The chief objection to the present read-

ing is that Achilles at the close of his speech, talks of his staying by the ships or returning home as an open question; but no great weight can be given to this. In the older interpretation of the words, φρονέω...αἴσῃ were placed in a parenthesis, and τιμῆς taken as the antecedent of ἢ. Achilles would then be rejecting the honour offered him by Phoenix on the ground that in order to obtain it he must stay at Troy during his whole life. The beginning of the speech is thus brought into perfect agreement with the close. ἔξει will of course then mean *hold* or *detain*.

612 μή μοι σύγχει θυμόν.] *Trouble not my spirit*.

615 τὸν κήδειν, κ.τ.λ.] *To trouble him who troubles me*. The Middle, only, means *to be anxious about*, *to care for*, or quite literally *to trouble oneself about*, with the cause of trouble in the genitive. Conf. I. 56.

616 μείρεο.] This tense of μέρομαι occurs nowhere else in Homer. It is ordinarily taken as governing the accusative ἡμῖσιν; but as it always governs a genitive elsewhere, it may be better to take ἡμῖσιν adverbially

οὔτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίμνων
 εὐνῇ ἐνι μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφιν
 φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν."

Ἦ καὶ Πατρόκλη ὄγ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620
 Φοίνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίατο. τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν

“Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· οὐ γάρ μοι δοκεί μύθοιο τελευτῇ 625
 τῇδ' ἔγ' ὁδῷ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ εἶντα,
 οἳ που νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων 630
 τῆς ἧ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
 νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος
 ποινην ἧ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καί ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας,
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635
 ποινην δεξαμένου. σοὶ δ' ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
 οἷης. νῦν δέ τοι ἐπτά παρίσχομεν ἔξοχ' ἀρίστας,
 ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἔνθεο θυμὸν,
 αἰδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοί εἰμεν 640
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
 κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ἕσσοι Ἀχαιοί.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεὺς
 “Αἴαν διογενὲς, Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμὸν εἰσαο μυθήσασθαι 645

= *by halves*, like μέσον, XII. 167, or ἔξοχον, l. 641, and to suppose τιμῆς the genitive after μείρεο.

621 ὄφρα τάχιστα, κ.τ.λ.] *As soon as ever they* (i. e. Ulysses and Ajax) *bethought them of departing from his tent.*

633 τεθνηῶτος.] *Not who is*

dead, but who has been slain; for τεθνάναι ὑπὸ τινος = to be slain by a certain one.

645 πάντα.] = πάντως, as at v. 181. τί is the acc. after μυθήσασθαι, = *to say something of weight, or something to the purpose*, like λέγειν τι, Thuc. I. 39.

ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε' ἐκείνων
μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
Ἀτρείδης, ὥσεί τιν' ἀτίμητον μετανάστην.

ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος,
πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἴκτορα δῖον,
Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.

ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηϊ μελαίνῃ
Ἴκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὁῖω."

650

655

Ὡς ἔφαθ', οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον
σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.

Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν

Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα,

αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσεν,

660

κῶεά τε ῥῆγός τε λίνοιό τε λεπτὸν ἄωτον.

ἔνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ διαν ἔμιμνεν.

αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίης εὐπήκτου·

τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,

Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρης.

665

Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ

Ἴφιδι εὐζωνος, τὴν οἱ πόρε δῖος Ἀχιλλεὺς

Σκῦρον ἐλὼν αἰπεΐαν, Ἐνυῆος πτολίεθρον.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρείδαο γέγοντο,

τοὺς μὲν ἄρα χρυσεόισι κυπέλλοις υἷες Ἀχαιῶν

670

δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδὸν, ἕκ τ' ἐρέοντο·

πρῶτος δ' ἐξερέεινεν ἄναξ ἀνδρῶν Ἀγαμέμνων

“Εἰπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,

647 ὥς μ' ἀσύφηλον ἔρεξεν.] *How insultingly* Atreus' son *hath treated me*. We must not take ἀσύφηλον as agreeing with μέ. There is a double accusative after ῥέζω, as at II. 195, &c.

661 κῶεά τε, κ. τ. λ.] *Fleeces, and a rug, and the finest linen*, literally *the soft lock of flax*.

ἄωτον.] Probably from ἀημι, means *the light, airy locks*, either of

the sheep (*Od.* I. 443), or, as here, of the flax-plant. There is nothing in Homer to determine the gender, but as the masculine form ἄωτος is the only one used by Pindar, we must take this to have been the earliest, and the neuter must be considered a later usage, depending, as it does, upon no authority earlier than the Alexandrian grammarians.

671 δειδέχατο.] *Conf.* IV. 4.

ἢ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,
ἢ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγάλητορα θυμόν;" 675

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς
"Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
κεῖνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἡδὲ σὰ δῶρα.
αὐτὸν σὲ φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680

ὑππῶς κεν νῆας τε σόφρς καὶ λαὸν Ἀχαιῶν
αὐτὸς δ' ἠπείλησεν ἅμ' ἡοῖ φαινομένηφιν
νῆας εὖσσέλμους ἅλαδ' ἐλκέμεν ἀμφιελίσσας.
καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ 685

Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
χεῖρα ἐὼν ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
ὥς ἔφατ'· εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἳ μοι ἔποντο,
Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.

Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει, 690
ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπνηται
αὐρίον, ἣν ἐθέλησιν ἀνάγκη δ' οὔτι μιν ἄξει."

Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
[μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν].
δὴν δ' ἄνεω ἦσαν τετιηότες νῆες Ἀχαιῶν 695
ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης

"Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηδ' ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·
νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορίησιν ἐνήκας. 700
ἀλλ' ἦτοι κεῖνον μὲν ἐάσομεν, ἢ κεν ἴησιν,
ἢ κε μένη· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν
θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρσῃ.

675 ἢ ἀπέειπε;] Here=*or did he refuse?*

699 ἀγῆνωρ.] (From ἀγαν. ἀνῆρ.) originally *very courageous*, as at line 398, also in a bad sense, as here, and at IL. 276, *arrogant*, since the ἀγαν may imply either *a great deal*

of, or an excess of manly attributes.

700 πολὺ μᾶλλον, κ.τ.λ.] *Thou hast led him much further into arrogance.* The dative is governed by the ἐν in composition. Conf. x. 89, Od. xv. 198.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαὸν τε καὶ ἵππους
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι."

705

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

708 ἐχέμεν. μάχεσθαι.] These
 are=imperatives, in the second per-
 son if we suppose Agamemnon ad-
 dressed, in the third person if we

suppose it a general exhortation to
 or about each individual, like II.
 382—384.

ΙΛΙΑΔΟΣ Κ.

SUMMARY.

Agamemnon and Menelaus, in the course of the night, awake Nestor and others of the chiefs, and go round with them to visit the watches (1—193). A council is held, and Diomed and Ulysses are sent to spy out what the Trojans are doing (194—298). They fall in on their way with Dolon, a Trojan, who had been sent by Hector to the Greek camp as a spy, and take him prisoner (299—381). He discloses to them the position of the Trojan forces, and particularly where Rhesus and the Thracians are encamped. He is then killed by Diomed (382—468). The two then continue their journey, and reach the tents of Rhesus. Diomed kills Rhesus and twelve of his followers. Ulysses possesses himself of Rhesus' horses (469—502). Athena, under whose guidance the two had come, now warns them not to stay longer. Apollo wakes the Thracians and Trojans; but before he has done so, Diomed and Ulysses have departed, and they arrive safely with their spoils in the Grecian camp (503—579).

Τ Η Σ Ι Λ Ι Α Δ Ο Σ

ΡΑΨΩΙΔΙΑ Κ.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
 εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
 ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
 ὕπνος ἔχε γλυκερὸς, πολλὰ φρεσὶν ὀρμαίνοντα,
 ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἡϋκόμοιο, 5
 τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ χάλαζαν
 ἢ νιφετὸν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
 ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,
 ὥς πυκὶν' ἐν στήθεσσιν ἀνεστενάχιζ' Ἀγαμέμνων
 νειόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός. 10
 ἦτοι ὅτ' ἐς πεδῖον τὸ Τρωϊκὸν ἀθρήσειεν,
 θαύμαζεν πυρὰ πολλὰ, τὰ καίετο Ἰλιόθι πρὸ,
 αὐλῶν συρίγγων τ' ἐνοπὴν ὀμαδὸν τ' ἀνθρώπων.
 αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν,
 πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χάλτας 15

4 πολλὰ φρεσὶν ὀρμαίνοντα.] *Debating in his mind perplexedly on many matters.* ὀρμαίνω is a poetical form of ὀρμάω. The substantive ὄρμημα is used in the same metaphorical sense as this form of the verb,—Ἐλένης ὄρμήματα = *the anguish or troubles of Helen*, II. 356.

6 ἀθέσφατον.] *Unspeakably*, i.e. *very, great, literally such as not even a God could express.*

8 ποθὶ.] Enclitic = *που*.

πτολέμοιο, κ.τ.λ.] *The huge mouth of pernicious war, literally of piercing war.* Conf. note on the kindred word, ἔχεπευκές, I. 51.

This expression is a periphrasis = (in prose) *πόλεμον πευκεδανόν*, but adding the notion of war being as it were a devouring beast.

10 νειόθεν.] *Deeply drawn, literally from the very bottom.* Conf. VI. 295.

15 προθελύμνους.] *By handfuls*; for the sense of this word in Homer vide IX. 541. The action here described is clearly not that of offering hair to a God, as at XXIII. 141—146. All that can be meant is that while Agamemnon tore his hair for sorrow, his thoughts turned reproachfully to Zeus, who had de-

ὕψόθ' εἰσὶν Διὶ, μέγα δ' ἔστενε κυδάλιμον κῆρ.
 ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλὴ,
 Νέστορ' ἐπὶ πρῶτον Νηληϊὸν ἐλθέμεν ἀνδρῶν,
 εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
 ἥτις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο.

20

ἔρθωθεις δ' ἔνδυε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ἰπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἔπειτα δαφουινὸν ἐέσσατο δέρμα λέοντος,
 αἶθωνος μεγάλου, ποδηνεκές· εἴλετο δ' ἔγχος.

Ὡς δ' αὕτως Μενέλαον ἔχε τρόμος—οὐδὲ γὰρ αὐτῷ 25

ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε—μή τι πάθοιεν
 Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὴν ἐφ' ὑγρὴν
 ἤλυθον εἰς Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλέῃ μὲν πρῶτα μετάφρενον εὐρὺ κάλυψεν
 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἰείρας
 θήκατο χαλκείην, δίρυ δ' εἴλετο χειρὶ παχείῃ.

30

βῆ δ' ἵμεν ἀνστήσων ὃν ἀδελφεὸν, ὃς μέγα πάντων
 Ἀργείων ἦνασσε, θεὸς δ' ὥς τίετο δήμῳ.

τὸν δ' εὖρ' ἀμφ' ὤμοισι τιθήμενον ἔντεα καλὰ
 νηῖ πάρα πρύμνῃ· τῷ δ' ἀσπᾶσιος γένετ' ἐλθῶν.

35

τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος

“Τίφθ' οὕτως, ἠθεῖε, κορύσσεαι; ἢ τιν' ἐταίρων
 ὄτρυνέεις Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς

ceived him by a false promise of victory. The dative is a *dativus ethicus*, here *incommodi*.

19 σὺν.] This preposition is separated from its verb *τεκτῆναιτο*. On these separations, so frequent in Homer, Jelf observes, that “as prepositions are properly merely local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound: and even where Homer uses the compound in the same sense as the simple verb, we are not to suppose an actual *tnesis* wherever we find the verb and the preposition used

instead of the compound.” The difficulty therefore which some commentators have found in e. g. v. 101, from the non-existence of the compound verb, deserves no attention.

27 πουλὴν ἐφ' ὑγρὴν.] *Over much sea*. The form *πουλὸς* is always, as here, an adjective of two terminations. *ὕγρη* (properly the fem. sing. of the adjective *ὕγρὸς*) is used as a substantive. Conf. xiv. 308.

30 στεφάνην.] Here = *helmet*. It means properly, *that which encircles the upper part of the head; a garland, or the border of the helmet*, VII. 12.

δεῖδω μὴ οὔτις τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθὼν
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.” 40

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 “Χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφές ὦ Μενέλαε,
 κερδαλέης, ἥτις κεν ἐρύσσεται ἡδὲ σαώσει
 Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45
 Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν.
 οὐ γάρ πω ἰδόμην, οὐδ' ἔκλυον αὐδῆσαντος,
 ἄνδρ' ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,
 ὅσσ' Ἐκτωρ ἔρρεξε διίφιλος υἱας Ἀχαιῶν,
 αὐτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50

[ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργείοισιν
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοῦς.]
 ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον,
 ῥίμφα θεῶν παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
 εἶμι, καὶ ὀτρυνέω ἀνστήμεναι, αἳ κ' ἐθέλησιν 55
 ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἡδ' ἐπιτεῖλαι.
 κείνῳ γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ υἱὸς
 σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὑπάων
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.”

Τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος 60
 “Πῶς γάρ μοι μίθῳ ἐπιτέλλεται ἡδὲ κελεύεις;

41 ἀμβροσίην.] *Divine* or *immortal*. Conf. I. 529, and II. 57.

43 χρεὼ βουλῆς ἐμὲ καὶ σέ.] *I and thou have need of counsel*. χρεὼ is used with an accusative of the person in need, as at line 85, even where the verb is ἐστὶ or γίγνεται. XXI. 322. There is no need therefore here to understand ἰκάνει to govern the accusative, though such a verb does sometimes follow χρεώ.

46 μᾶλλον ἐπιθήκε φρένα ἱεροῖσιν.] *Now takes more delight in the sacrifices of Hector*.

48 μέρμερα.] *Terrible deeds of war*, or deeds of war causing care (akin to μέριμνα), conf. VIII. 453.

This adjective is always applied to the deeds of war, sometimes with ἔργα expressed, sometimes as here, alone.

48 ἐπ' ἡματι.] *During a day*; indefinite, as the context shews. For this sense of ἐπὶ, conf. VIII. 529, ἐπὶ νυκτὶ, *during the night*.

50 αὐτως.] *Just as he is*, i. e. a mere man. The word is explained by the rest of the line.

52 δηθά τε καὶ δολιχόν.] There is no distinction in meaning between these two words.

56 φυλάκων ἱερὸν τέλος.] *The noble band of the sentinels or guards*. ἱερὸν is used here as in *Od.* II. 409, ἱερὴ ἵς Τηλεμάχοιο.

αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθης,
ἢ θεῷ μετὰ σ' αὐτίς, ἐπὴν εὖ τοῖς ἐπιτείλω;"

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων

“ Αὐθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιν 65

ἐρχομένω· πολλὰ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι.

φθέγγεο δ' ἢ κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,

πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,

πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,

ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμιν 70

Ζεὺς ἐπὶ γεινομένοισιν ἔει κακότητα βαρεῖαν.”

Ὡς εἰπὼν ἀπέπεμπεν ἀδελφεὸν, εὖ ἐπιτείλας.

αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα, ποιμένα λαῶν·

τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηϊ μελαίνῃ

εὐνῇ ἐνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75

ἀσπὶς καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.

πὰρ δὲ ζωστήρ κεῖτο παναίολος, ᾧ ῥ' ὁ γεραιὸς

ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο

λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ.

ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80

Ἀτρεΐδην προσέειπε καὶ ἐξερεείνετο μύθῳ

“ Τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἷος

νύκτα δι' ὀρφναίην, ὅτε θ' εὔδουσι βροτοὶ ἄλλοι;

[ἢ τίς τιν' οὐρήων διζήμενος, ἢ τίς τιν' ἐταίρων;]

φθέγγεο, μηδ' ἀκέων ἐπ' ἐμ' ἔρχεο· τίπτε δέ σε χρεώ;" 85

62 αὐθι μένω;] *Do I remain here? = shall I, or am I to, remain here?* Conf. XI. 365.

65 ἀβροτάξομεν] = ἀβροτάξωμεν. ἀβροτάζειν is shortened *metri gratiā* for ἀμβροτάζειν; formed from the aorist ἡμβροτον, an Epic tense of ἀμαρτάνω. *Lest in any way we miss one another.*

70 ὧδέ που ἄμμιν, κ.τ.λ.] The passage punctuated as it is in the text clearly means that a toilsome future was assigned by Zeus to the Atridae at their birth. Others place a colon at θυμῷ, and regard from ἀλλὰ—πονεώμεθα as parenthetical. ὧδε γεινομένοισι is thus immediately

connected with μηδὲ μεγαλίζεο θυμῷ, and is translated *when we so shewed ourselves*. Agamemnon is thus made to refer to his quarrel with Achilles and its disastrous consequences.

79 οὐ μὲν ἐπέτρεπε (sc. ἑαυτὸν) γήραϊ λυγρῷ.] *He did not give way to (literally yield himself) to wretched age.* μὲν = μήν. ἐπέτρεπε stands here, without an accusative expressed, in the same sense as at XXI. 473, with an accusative: Φεύγεις δὴ Ἑκάεργε, Ποσειδάωνι δὲ νίκην πᾶσαν ἐπέτρεψας;

85 ἀκέων.] *In silence.* Conf. I. 34. τίπτε δέ σε χρεώ;] Sc. ἐστὶ. vide 43.

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 “ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 γνῶσσαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰσόκ' αὖτμῃ
 ἐν στήθεσσι μένη καί μοι φίλα γούνατ' ὀρώρη. 90
 πλάζομαι ὦδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω
 στηθέων ἐκθρώσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέγ' ὕπνος ἰκάνει,
 δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὄφρα ἴδωμεν,
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 δυσμενέες δ' ἄνδρες σχεδὸν εἴαται· οὐδέ τι ἴδμεν, 100
 μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι.”

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 οὐ θὴν ἔκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μὲν οἶω 105
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἡμὲν Τυδεΐδην δουρικλυτὸν ἦδ' Ὀδυσῆα

91 νήδυμος ὕπνος.] *Delicious sleep.* Conf. II. 2.

93 Δαναῶν περιδείδια.] *Aliter Δαναῶν πέρι δειδία.* We find περιδείδω used indifferently with gen. or dat. of the object in behalf of which fear is felt, vide XVII. 240 (gen.), 242 (dat.).

94 ἀλαλύκτῃμαι.] *I am distracted or I am beside myself for trouble.* This perfect is used in present signif. (conf. I. 37). It is akin to ἀλύω. No present of it is in use.

98 καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ.] *Overwhelmed with fatigue and sleep.* ἀδηκότες (from ἀδέω) is con-

nected with ἄδος, *satiety*, and thence *disgust*, and it means properly *to be satiated*, and thence *disgusted*. *Od.* I. 134. Καμάτῳ ἀδηκότες may then mean *worn out with toil*. The difficulty of the passage arises from the addition of ἦδὲ καὶ ὕπνῳ, which is explained by the Scholiast as = ἀγρυπνία, *with the want of sleep*. This explanation is inadmissible; we are compelled therefore to adopt some such translation as the one first given, which can easily be connected with the original sense of ἀδέω.

108 μάλα.] *Willingly*; used like φεῦγε μάλα, *fly, by all means*, or *with my good will*, I. 173.

ἦδ' Αἴαντα ταχὺν καὶ Φυλέος ἄλκιμον υἱόν.
 ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
 τῶν γὰρ νῆες ἕασιν ἐκαστάτω, οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον
 νεικέσω, εἴπερ μοι νεμεσήσεται, οὐδ' ἐπικεύσω,
 ὥς εὔδει, σοι δ' οἴῳ ἐπέτρεψεν πονέεσθαι.
 νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
 λισσόμενος· χρεῖῳ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 “ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάασθαι ἄνωγα·
 πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
 οὔτ' ἔκνῳ εἴκων οὔτ' ἀφραδίῃσι νόοιο,
 ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμην.
 νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη·
 τὸν μὲν ἐγὼ προέηκα καλήμεναι οὗς σὺ μεταλλᾷς.
 ἀλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
 ἐν φυλάκεσσ'· ἵνα γὰρ σφιν ἐπέφραδον ἡγέρεσθαι.”

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
 “Οὕτως οὔτις οἱ νεμεσήσεται οὐδ' ἀπιθήσει
 Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ.”

ὣς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικέεσσαν,
 διπλὴν, ἐκταδίην, οὔλη δ' ἐπενήνοθε λάχνη.
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ,
 βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.
 πρῶτον ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,

111 ἈΛΛ' εἴ τις καλέσειεν.] *But I would some one would summon.* Conf. XXIV. 74.

117 κατὰ πάντας.] *Throughout all.* A common sense of κατὰ in Homer. VII. 477.

125 μεταλλᾷς.] *About whom thou askest.* Conf. I. 553.

127 ἵνα.] *Of place=there.* (More usually=*where.*)

134 οὔλη δ' ἐπενήνοθε λάχνη.] *And closely-matted hair covered it.*

οὔλη.] Probably from εἴλω, *to force together, to drive into a narrow space*; sometimes translated *curly*, a sense which Buttmann denies can be derived from εἴλω, as it never means *to roll up*.

ἐπενήνοθε λάχνη.] Vid. II. 219.

ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππῖτα Νέστωρ
φθεγξάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,
ἐκ δ' ἦλθε κλισίης καὶ σφεας πρὶς μῦθον ἔειπεν 140

“Τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε
νύκτα δι' ἀμβροσίην, ὅ τι δὴ χρεῖ᾽ ὅσον ἵκει;”

Τὺν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
“Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιούς. 145
ἀλλ' ἔπευ, ὄφρα καὶ ἄλλον ἐγείρομεν, ὄντ' ἐπέοικεν
βουλὰς βουλεύειν, ἢ φευγέμεν ἢ μάχεσθαι.”

ὣς φάθ', ὃ δὲ κλισίηνδε κιὼν πολύμητις Ὀδυσσεὺς
ποικίλον ἀμφ' ὥμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.
βὰν δ' ἐπὶ Τυδεΐδην Διομήδεα· τὸν δ' ἐκίχανον 150
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἑταῖροι
εὔδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν
ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῇλε δὲ χαλκὺς
λάμφ' ὥστε στεροπὴ πατρὸς Διός. αὐτὰρ ὅγ' ἥρως
εὔδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο, 155
αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
τὸν παρστὺς ἀνέγειρε Γερήνιος ἱππότα Νέστωρ,
λάξ ποδὶ κινήσας, ὥτρυνε τε νεΐκεσέ τ' ἄντην

“Ἐγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἀωτεῖς;
οὐκ αἶεις, ὥς Τρῶες ἐπὶ θρωσμῷ πεδίοιο 160
εἵαται ἄγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει;”

142 ὅ τι δὴ χρεῖ᾽ ὅσον ἵκει;]
ὅ τι (like τίπτε line 85) is an adverbial accusative, denoting that to which the combined notion of the verb and substantive refers. The sense is therefore the same as if the accusative had been governed by πρὸς = *in reference to*.

149 ποικίλον.] *Beautifully wrought* or *of varied colours*, either from the play of light on the polished surface, or from its being inlaid with ornamental work.

153 σαυρωτῆρος.] *The spike* at the lower end of the spear-shaft, used, as here, for fixing the spear in the ground.

158 ἄντην.] *Face to face*, i. e. *openly*.

159 ἀωτεῖς.] Probably a lengthened form of ἄω, which is used in the aorist ἄεσα in the sense *to sleep*, *Od.* III. 490. It occurs twice in Homer, in both instances with ὕπνον after it. Like ἄεσα, it means properly *to snore*, hence *to sleep a deep sleep*.

160 θρωσμῷ πεδίοιο.] Upon the *high ground of the plain*. Generally derived from θρώσκω (but according to some from θεωρέω, since such a place would furnish a good lookout).

“Ὡς φάθ', ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσεν,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα

“Σχέτλιός ἐσσι, γεραιέ· σὺ μὲν πόνου οὐποτε λήγεις.
οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι υἱες Ἀχαιῶν, 165
οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
πάντη ἐποιχόμενοι; σὺ δ' ἀμήχανός ἐσσι, γεραιέ.”

Τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότα Νέστωρ
“Ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.
εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
ἀλλὰ μάλα μεγάλη χρεὶὼ βεβίηκεν Ἀχαιοῦς.
νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς
ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἢ ἐβιώναι.
ἀλλ' ἴθι νῦν, Αἴαντα ταχὺν καὶ Φυλέος υἷον 175
ἄνστησον—σὺ γάρ ἐσσι νεώτερος—εἴ μ' ἐλεαίρεις.”

“Ὡς φάθ', ὁ δ' ἀμφ' ὤμοισιν ἐέσσατο δέρμα λέοντος
αἰθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.
βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἥρως.

Οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἔμιχθεν, 180
οὐδὲ μὲν εὔδοντας φυλάκων ἡγήτορας εὔρον,
ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν εἶατο πάντες.
ὥς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ
θηρὸς ἀκούσαντες κρατερόφρονος, ὅστε καθ' ὕλην
ἔρχηται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185
ἀνδρῶν ἡδὲ κυνῶν· ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·
ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροιιν ὀλώλει
νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἰεὶ

164 **σχέτλιος.**] *Unresting*, explained by the words that follow.

167 **ἀμήχανος.**] *One against whom no art avails, intractable, or irresistible*, xv. 14. Others understand it as *unfit for toils like these*, a sense which is not as well suited to the whole passage.

173 **ἐπὶ ξυροῦ ἀκμῆς.**] *Upon the edge of a razor*, metaphorical; for that which stands upon a razor's edge must soon fall upon one side or the other; hence=*this is the de-*

cisive moment.

174 **βιώναι.**] The infinitive stands here without the article as a substantive. Conf. vii. 239.

183 **δυσωρήσωσιν.**] *Have a hard watch, watch without rest*, (from *δυσ* and *ῥος* for *οὔρος*). The aorist is frequently used in Homeric similes, where no reference is intended to any one particular event. Conf. v. 161, iv. 141.

188 **νύκτα.**] Acc. of duration of time, *through the night*, conf. i. 592.

τετράφαθ', ὅππότε' ἐπὶ Τρώων αἵτοιεν ἰόντων.

τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ 190
[καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα]

“Οὔτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.”

“Ὡς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο 195
Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν.

τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς ἦϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάασθαι.

τάφρον δ' ἐκδιαβάντες ἐρυκτὴν ἐδριόωντο 200
ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
πιπτόντων· ὅθεν αὐτὶς ἀπετράπετ' ὄβριμος Ἑκτωρ

ὄλλυς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.

ἔνθα καθεζόμενοι ἔπ' ἀλλήλοισι πίφαισκον.

τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ

“ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐγὼ αὐτοῦ 205
θυμῷ τολμήεντι μετὰ Τρώας μεγαθύμους

ἐλθεῖν; εἴ τινά που δητῶν ἔλοι ἐσχατόωντα,

ἢ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,

ἄσσα τε μητιόωσι μετὰ σφίσιν, ἣ μεμάασιν

αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἢ πόλινδε

ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς. 210

195 βουλήν.] *To the council*, acc. of motion to a place, I. 227, *et passim*.

200 πιπτόντων.] If this reading is correct, the present participle must be used historically = the aorist or perfect, and to give more vividness to the description. If so, it is the single instance in Homer of an historic present. It is perhaps more likely that the passage has been interpolated. The preceding line occurs elsewhere, VIII. 491. Bothe's account of the matter is not improbable. He thinks that ἐν καθαρῷ, ὅθεν αὐτὶς, κ.τ.λ. was the original reading; that the rest of the line was then supplied from Bk. VIII.; and that the gap so left at the beginning of the next line was filled

by a present because the aorist and perfect were neither of them metrically admissible. But we are on dangerous ground when we allow ourselves to determine by conjecture by what process of change or addition, and by what dishonesty or stupidity of copyists, various passages in Homer have assumed their present form. Much yet remains to be done by a collation of the MSS. and scholia; and it is our business in the mean time to interpret, and not to alter.

204 ἐγὼ αὐτοῦ θυμῷ] = ἐαυτοῦ θυμῷ. But these reflexive pronouns are very rare in Homer. We must read e. g. at I. 271, κατ' ἐμ' αὐτόν, not κατ' ἐμᾶυτόν.

ταῖτά κε πάντα πύθοιτο, καὶ ἄψ' εἰς ἡμέας ἔλθοι
 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἶη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·
 ὅσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος ἕϊν δώσουσι μέλαιναν, 215
 θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον,
 αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνῃσι παρέσται.”

᾽Ως ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης

“ Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ 220
 ἀνδρῶν δυσμενέων δύναι στρατὸν ἐγγὺς ἐόντων,
 Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος,
 μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.
 σὺν τε δὺ' ἐρχομένω, καί τε πρὸ ὃ τοῦ ἐνόησεν,
 ἔππως κέρδος ἔη· μῦθος δ' εἶπερ τε νοήσῃ, 225
 ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.”

᾽Ως ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι.
 ἠθέλέτην Αἴαντε δύνω, θεράποντες Ἄρηος,
 ἠέλε Μηριόνης, μάλα δ' ἠέλε Νέστορος υἱὸς,
 ἠέλε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230
 ἠέλε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον
 Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων

“ Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὃν κ' ἐθέλησθα, 235
 φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.
 μηδὲ σὺ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρείω
 καλλεῖπεν, σὺ δὲ χεῖρον' ὑπάσσειαι αἰδοῖ εἴκων,

212 ἀσκηθῆς.] *Unharmcd.* Perhaps from *a* and σκάζω, ἀσκαστὸς being the original form, and *στ* softened into *θ*, as in ἀγαθὸς for ἀγαστὸς.

216 τῇ μὲν κτέρας οὐδὲν ὁμοῖον.] *To which there is no possession equal.* We must take this to mean simply, *the very best of its kind*, for if a comparison is intended with all other kinds of property the praise is ex-

aggerated and absurd.

224 σὺν τε δὺ' ἐρχομένω.] *Nom. abs. nearly = And if two go on their way together.*

καί τε πρὸ ὃ τοῦ ἐνόησεν, κ.τ.λ.] *i. e. ὃ ἐνόησεν πρὸ τοῦ = ὃ ἕτερος πρὸ τοῦ ἑτέρου, the one is wont to perceive before the other.* ἐνόησεν is an instance of the frequentative aorist, IV. 161.

ἐς γενεὴν ὀρόων, μῆδ' εἰ βασιλεύτερίς ἐστιν."

Ἦς ἔφατ', ἔδδεισεν δὲ περὶ ξανθῷ Μενελάῳ. 240

τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης

"Εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θέλοιο λαθοίμην,
οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνων
ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Πάλλας Ἀθήνη. 245

τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν, ἐπεὶ περίοιδε νοῆσαι."

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς
"Τυδεΐδη, μήτ' ἄρ' με μάλ' αἶνεε μήτε τι νείκει·
εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250

ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἦώς,
ἄστρα δὲ δὴ προβέβηκε, παρώχηκεν δὲ πλέων νύξ.
τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται."

Ἦς εἰπόνθ' ὕπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.
Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255

φάσγανον ἄμφηκες—τὸ δ' ἐὼν παρὰ νηὶ λέλειπτο—
καὶ σάκος· ἀμφὶ δὲ οἱ κυνέην κεφαλῇφιν ἔθηκεν
ταυρείην, ἄφαλόν τε καὶ ἄλλοφον, ἥτε καταῖτυξ
κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.

Μηριόνης δ' Ὀδυσῆϊ δίδου βιὸν ἠδὲ φαρέτρην 260
καὶ ξίφος· ἀμφὶ δὲ οἱ κυνέην κεφαλῇφιν ἔθηκεν,
ῥινοῦ ποιητήν· πολέσιν δ' ἔντοσθεν ἱμάσιν
ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες

251 ἴομεν]=ἴωμεν. Conf. I. 141,
and *passim*.

μάλα γὰρ νύξ ἄνεται.] *For night
is drawing very nearly to an end.*
ἄνεται=ἀνύεται.

252. *And the stars have indeed
gone far forward on their courses,
and the greater part of the night has
past by, two (namely) of its three di-
visions (have past), and the third di-
vision is yet left.* The most obvious
way of translating the above passage
would be to make τῶν δύο μοιράων
depend on πλέων in the line before;
but if more than two divisions had

past, the third could not yet remain
entire. We must therefore either
suppose the statement somewhat
loosely worded, (the Scholiast brings
several instances in which Homer
has similarly failed in precision,) or
take δύο as the nom. in apposition
to πλέων νύξ, as in the above trans-
lation. The night was divided by
the Greeks, from Homer down-
wards, into three portions or
watches.

258 ἄφαλόν τε καὶ ἄλλοφον.] *With
no peak and with no crest.* For an
account of the φάλος vide III. 362.

ἀργιόδοντος ὕδς θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὖ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει. 265
 τήν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας·
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι. 270
 δὴ τότε Ὀδυσσῆος πύκασεν κάρη ἀμφιτεθείσα.

Τῷ δ' ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν ἐγγὺς ὁδοῖο
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσιν 275
 νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσεὺς, ἡρᾶτο δ' Ἀθήνη

“Κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἦτε μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
 κινύμενος· νῦν αὖτε μάλιστά με φῖλαι, Ἀθήνη, 280
 δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”

Δεύτερος αὐτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης
 “Κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη·
 σπεῖό μοι, ὥς ὅτε πατρὶ ἅμ' ἔσπεο Τυδέϊ δίῳ 285
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἔξει.
 τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισιν
 κεῖσ'· ἀτὰρ ἄψ ἀπιὼν μάλα μέρμερα μήσατο ἔργα

264 ἔχον ἔνθα καὶ ἔνθα.] *Projected* (or simply *were*) *on this side and on that*. For this use of ἔχω as a neuter verb, conf. XII. 433, XIV. 452.

265 πῖλος.] *Closely wrought wool or hair, felt*, serving well to break the force of a blow from above.

268 Σκάνδειαν.] This accusative may be explained as one of *motion to a place*; used, either because Amphidamas took the helmet to

Scandæa after it was given him, or, better, because it was sent thither to him as a present. Scandæa is a town on the east coast of Cythera, whence Κυθηρίῳ Ἀμφιδάμαντι.

274 ἐρωδιόν.] *A heron*.

277 ὄρνιθι.] The iota of the dative sing. is here elided as at v. 5. This is rare in Homer, and rarer still, if it ever occurs, in the Tragedians.

285 σπεῖο.] *Follow*. For σπέο, 2nd aorist imp. of ἔπομαι.

σὺν σοὶ, δῖα θεὰ, ὅτε οἱ πρόφρασσα παρέστης. 290

ὥς νῦν μοι ἐθέλουσα παρίστασο καί με φύλασσε
σοὶ δ' αὖ ἐγὼ ῥέξω βούν ἦνιν εὐρυμέτωπον,
ἀδμήτην, ἣν οὐπω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
τήν τοι ἐγὼ ῥέξω, χρυσὸν κέρασιν περιχεύας."

Ἦς ἔφαν εὐχόμενοι, τῶν δ' ἔκλυε Παλλὰς Ἀθήνη. 295
οἱ δ' ἐπεὶ ἠρήσαντο Διὸς κούρη μέγαλοιο,
βάν ῥ' ἴμεν ὥστε λέοντε δύω διὰ νύκτα μέλαιναν,
ἄμ φόνον, ἂν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἷμα.

Οὐδὲ μὲν οὐδὲ Τρώας ἀγήνορας εἶας Ἑκτωρ
εὔδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
ὅσσοι ἔσαν Τρώων ἠγήτορες ἠδὲ μέδοντες·
τοὺς ὅγε συγκαλέσας, πυκινὴν ἠρτύνετο βουλήν

“Τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν
δώρῳ ἐπὶ μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται.
δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους, 305
οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
ὅστις κε τλαίῃ, οἳ τ' αὐτῷ κῦδος ἄροιτο,
νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι
ἢ φυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,
ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες 310
φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσιν
νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

Ἦς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱός,
κήρυκος θελοῖο, πολύχρυσος πολύχαλκος. 315
Ἦς δὴ τοι εἶδος μὲν ἔην κακὸς, ἀλλὰ ποδώκης·
αὐτὰρ ὁ μούνος ἔην μετὰ πέντε κασιγνήτησιν.

292 ἦνιν.] *A yearling.* Conf. VI. 94.

294 περιχεύας.] For this use of χέω, where dry or solid substances are spoken of, vide VII. 86, IX. 215.

302 πυκινὴν βουλήν.] *Wise counsel.* Vide II. 55.

304 δώρῳ ἐπὶ μεγάλῳ.] *Upon condition of (receiving) a great gift,* a common sense of ἐπὶ with dative. Conf. IX. 602.

ἄρκιος.] *Assured, certain.* Conf. XV. 502, where this is the only sense which suits the passage. It is sometimes taken = *sufficient*, but that gives a poor sense here, (for the promise had already been made that the gift should be a great one,) and is quite inadmissible in other passages. For the word, conf. II. 393.

312 ἀδηκότες.] Vide line 98.

ὥς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν

“Ἑκτορ, ἔμ’ ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ
νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320

ἀλλ’ ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὄμοσσον
ἣ μὲν τοὺς ἵππους τε καὶ ὕρματα ποικίλα χαλκῷ
δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλείωνα.

σοὶ δ’ ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ’ ἀπὸ δόξης.
τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ’ ἂν ἴκωμαι 325
νῆ’ Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
βουλὰς βουλείειν, ἣ φευγέμεν, ἥ μάχεσθαι.”

Ὡς φάθ’, ὁ δ’ ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὄμοσσεν
“Ἴστω νῦν Ζεὺς αὐτὸς, ἐρίγδουπος πόσις Ἥρης,
μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχίσεται ἄλλος 330
Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαϊεῖσθαι.”

Ὡς φάτο καὶ ῥ’ ἐπίορκον ἐπώμοσε, τὸν δ’ ὀρόθυνεν.
αὐτίκα δ’ ἀμφ’ ὤμοισιν ἐβάλλετο καμπύλα τόξα,
ἔσσατο δ’ ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,
κρατὶ δ’ ἐπὶ κτιδέην κυνέην, ἔλε δ’ ὄξυν ἄκοντα, 335
βῆ δ’ ἰέναι προτὶ νῆας ἀπὸ στρατοῦ. οὐδ’ ἄρ’ ἔμελλεν
ἐλθὼν ἐκ νηῶν ἄψ’ Ἑκτορι μῦθον ἀποίσειν.

ἀλλ’ ἔτε δὴ ῥ’ ἵππων τε καὶ ἀνδρῶν κάλλιφ’ ἔμιλον,
βῆ ῥ’ ἂν’ ἰδὼν μεμαῶς· τὸν δὲ φράσατο προσιόντα
διογενὴς Ὀδυσσεὺς, Διομήδεα δὲ προσέειπεν 340

“Οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
οὐκ οἶδ’ ἣ νήεσσιν ἐπίσκοπος ἡμετέρησιν,
ἣ τινα συλήσων νεκύων κατατεθνηώτων.
ἀλλ’ ἐᾶμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
τυτθόν· ἔπειτα δέ κ’ αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
καρπαλίμως· εἰ δ’ ἄμμε παραφθήησι πόδεσσιν,
αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν,

324 οὐδ’ ἀπὸ δόξης (sc.) σποπὸς ἔσσομαι.] *I will not, as a spy, get my tidings from mere opinion or conjecture, i. e. they shall be well based. Others take the words = not contrary to your expectation, literally removed from, or wide of, as at Od. XI. 343.*

330 τοῖς ἵπποισιν.] *Demonstra-*

tive. On those horses.

332 ἐπίορκον.] *Here = a vain (not a false) oath unless we take it = simply a confirmatory oath, just as ἐτόμνυμι means sometimes merely to swear such an oath, I. 233, Od. XV. 436.*

347 προτιειλεῖν.] *Drive him to a place from which he cannot es-*

ἔγχει ἐπαΐσσων, μή πως προτὶ ἄστυ ἀλύξῃ.”

“Ὡς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσιν
κλινθήτην· ὁ δ' ἄρ' ἄκα παρέδραμεν ἀφραδίῃσιν. 350

ἀλλ' ὅτε δὴ ῥ' ἀπένυ ὅσσον τ' ἐπὶ οὔρα πέλονται
ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
ἐλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—

τὼ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας.
ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἐταίρους 355
ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὀτρύναντος.

ἀλλ' ὅτε δὴ ῥ' ἄπεςαν δουρηνεκὲς ἢ καὶ ἔλασσον,
γινῶ ῥ' ἄνδρας δηΐτους, λαιψήρὰ δὲ γοίνατ' ἐνώμα
φευγέμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.

ὥς δ' ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θήρης, 360
ἢ κεμάδ' ἢ ἐλαγῶν ἐπείγεται ἐμμενὲς αἰεὶ

χῶρον ἂν ὑλήενθ', ὁ δέ τε προθέησι μεμηκάς,
ὥς τὸν Τυδείδης ἠδὲ πτολίπορθος Ὀδυσσεὺς
λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.

ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσιν 365
φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη

Τυδείδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτῶνων
φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεύτερος ἔλθοι.

cape. Infin.=imperat. For εἰλεῖν
conf. I. 409.

351 ὅσσον τ' ἐπὶ οὔρα πέλονται
ἡμιόνων.] *As far as the space of*
(i. e. *ploughed by*) *mules.* This was
some determinate distance (vid. *Od.*
VIII. 124), but we have no means
of knowing what distance it was.
Some have supposed Homer to have
meant *as far as the furrows of mules*
are longer than those of oxen, which
accounts for the statement in the
clause which follows, but has no-
thing else to recommend it, except
the authority of Aristarchus. It is
absurd to suppose that Dolon (or in
the passage of the *Odyssey*, Clyto-
neus) ran just as far as a pair of
mules could have ploughed in the
time during which he was running.
We settle nothing by it, as we do
not know what the time was, and it

is at least unlikely that in both cases
there should have been this exact
correspondence of speed. We can
only suppose some known distance
to have been sufficiently indicated
by the words, just as it is by δι-
σκουρα, XXII. 523, but what it was
we must be content to leave un-
settled.

353 νειοῖο βαθείης.] *In a deep*
furrow land, Gen. of *place*, as at II.
785. Νειὸς (sc. ἀρουρα) is an ad-
jective, used with a change of accent,
as a substantive. We find in *He-*
siod the substantive expressed. *Op.*
461.

πηκτὸν ἄροτρον.] This is ex-
plained by the Scholiast as *a plough*
made of several pieces; as opposed to
αὐτόγυνον of *one piece*.

368 φθαίῃ ἐπευξάμενος βαλέειν.]
Should be before Tydides in boasting

δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης

“ Ἦέ μὲν, ἤέ σε δουρὶ κιχήσομαι, οὐδέ σέ φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.”

Ἦ ῥα καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός.

δεξιτερόν δ' ὑπὲρ ὤμον ἐϋξου δουρὸς ἀκωκῇ
 ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων— 375
 χλωρὸς ὑπαὶ δείους. τὼ δ' ἀσθμαίνοντε κιχήτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ηὔδα

“ Ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κ' ὑμῖν χαρίσαιο πατὴρ ἀπερείσι' ἄποινα, 380
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
 “ Θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω·
 ἀλλ' ἄγε μοι τόδε εἶπέ καὶ ἀτρεκέως κατάλεξον·
 πῇ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἷος 385
 νύκτα δι' ὀρφναίην, ὅτε θ' εὔδουσι βροτοὶ ἄλλοι;
 [ἢ τίνα συλήσων νεκύων κατατεθνηώτων;]

ἢ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἔπι γλαφυράς; ἢ σ' αὐτὸν θυμὸς ἀνῆκεν;”

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων—ὑπὸ δ' ἔτρεμε γυῖα— 390
 “ Πολλῆσιν μ' ἄτησι παρέκ νόον ἤγαγεν Ἐκτωρ,
 ὅς μοι Πηλείωνος ἀγαυοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ·
 ἠνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι 395
 ἢ ἐφυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,

that he had struck him = φθαίη βαλὼν. Conf. V. 119.

380 χαρίσαιο. *Would freely give you, or would gratify you with a gift of*, according as we suppose the χάρις to attach to the giver, or to the receivers.

383 καταθύμιος.] *Let not death enter at all into thy thoughts.* The meaning acceptable is not found in

Homer, though it is sometimes wrongly given to the word at *Od.* XXII. 392.

391 πολλῆσιν ἄτησι.] *By, or with, much folly on my part.* This may be explained either as an instrumental or a modal Dative.

394 θοήν.] Vide note on II. 542, and conf. XIV. 261.

ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες
φύξιν βουλεύοιτε μετὰ σφίσιν, οὐδ' ἐθέλοιτε
νύκτα φυλασσέμεναι καμάτῳ ἀδηκόκες αἰνῶ.”

Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς
“ἦ ῥά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμὸς,
ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
ἀνδράσι γε θνητοῖσι δαμήμεναι ἢδ' ὀχέεσθαι,
ἄλλω γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.

ἄλλ' ἄγε μοι τόδε εἶπὲ καὶ ἀτρεκέως κατάλεξον·
ποῦ νῦν δεῦρο κιὼν λίπες Ἑκτορα, ποιμένα λαῶν;
ποῦ δέ οἱ ἔντεα κεῖται Ἀρήϊα, ποῦ δέ οἱ ἵπποι;
πῶς δ' αἰ τῶν ἄλλων Τρώων φυλακαί τε καὶ εὐναί;
[ἄσσα τε μητιόωσι μετὰ σφίσιν, ἢ μεμάασιν

αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἢ πόλινδε
ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς.]”

Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός
“τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
Ἑκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶν,
βουλὰς βουλεύει θείου παρὰ σήματι Ἴλου,
νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἅς εἵρεαι, ἥρως,
οὔτις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.
ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,
οἱ δ' ἐγρηγόρθασιν φυλασσέμεναί τε κέλονται
ἀλλήλοισι. ἀτὰρ αὖτε πολὺκλητοὶ ἐπίκουροι
εὐδουσι· Τρῳσὶν γὰρ ἐπιτραπέουσιν φυλάσσειν·
οὐ γάρ σφιν παῖδες σχεδὸν εἶαται οὐδὲ γυναῖκες.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
“πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν

402 δαΐφρονος.] *Warlike*; as it always is in the first twenty-three books of the *Iliad*. Vide II. 23.

407 We must understand Ulysses here to ask, not merely where Hector's arms were, but where Hector himself was stationed, with his arms and horses by his side. Conf. 471—473, and III. 326, 327.

416 φυλακάς.] For this acc. here attracted (from the gen.) into

the case of the relative, conf. IX. 132.

418 ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι.] (Probably) *as many fire-hearths as there are of the Trojans*, i. e. *as many Trojan heads of families*. The pronouns following take the gender of the thing signified, not of the actual words used.

419 οἱ δέ.] This δέ introduces the apodosis.

εὔδουσ', ἣ ἀπάνευθε; δίειπέ μοι, ὄφρα δαείω." 425

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός
 "τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 πρὸς μὲν ἄλὸς Κᾶρες καὶ Παίονες ἀγκυλοτοξοὶ
 καὶ Λέλεγες καὶ Καύκωνες δίοί τε Πελασγοί. 429

πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοί τ' ἀγέρωχοι
 καὶ Φρύγες ἵππόδαμοι καὶ Μήονες ἵπποκορυσταί.
 ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα;
 εἰ γὰρ δὴ μέματον Τρώων καταδῦναι ὄμιλον,
 Θρήϊκες οἶδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων
 ἐν δέ σφιν Ῥῆσος βασιλεὺς, πάϊς Ἡϊονῆος. 435

τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους
 λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι.
 ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,
 ἦλυθ' ἔχων· τὰ μὲν οὔτι καταθνητοῖσιν ἔοικεν 440
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἢ ἐμε δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῷ,
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,
 ἢ ἐκατ' αἶσαν ἔειπον ἐν ὑμῖν, ἢ ἐκαὶ οὐκί." 445

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
 "μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ,
 ἐσθλά περ ἀγγείλας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς.
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἢ ἐμεθῶμεν,
 ἦ τε καὶ ὕστερον εἰσθα θοὰς ἐπὶ νῆας Ἀχαιῶν, 450
 ἢ ἐδιοπτεύσων, ἦ ἐναντίβιον πολεμίζων·
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν."

430 ἀγέρωχοι.] *Proud.* Vide II. 654.

434 ἔσχατοι ἄλλων.] *Further off (from the city) than the rest.* For this use of the superlative, where we should employ a comparative, conf. VI. 295.

436 τοῦ δὴ καλλίστους ἵππους ἴδον.] *Whose horses are the most beautiful I ever saw.* Conf. II. 274,

VII. 155.

442 πελάσσετον.] The future has here the force of a softened imperative,—of a suggestion, not a command. Anglicè (though not Caledonicè) *ye will now*, not *ye shall now take me to the ships.*

450 εἰσθα.] *Thou wilt come.* For εἰς second person sing. of εἶμι.

Ἡ καὶ ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσεν 455
 φασγάνῳ ἀΐξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθεγγομένου δ' ἄρα τοῦγε κάρη κονίησιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
 καὶ τάγ' Ἀθηναίῃ ληϊτίδι δῖος Ὀδυσσεὺς 460
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ηὔδα

“Χαῖρε, θεὰ, τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ
 πάντων ἀθανάτων ἐπιδωσόμεθ'· ἀλλὰ καὶ αὐτὶς
 πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”

Ὡς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθην ὑψόσ' αἰείρας 465
 θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκεν,
 συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
 μὴ λάθοι αὐτὶς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
 τὼ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,
 αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἱξον ἰόντες. 470
 οἱ δ' εὐδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν
 καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
 τριστοιχί· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι.
 Ῥῆσος δ' ἐν μέσῳ εὔδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 475
 τὸν δ' Ὀδυσσεὺς προπάροιθεν ἰδὼν Διομήδεϊ δεῖξεν·

“Οὗτός τοι, Διόμηδες, ἀνὴρ, οὗτοι δέ τοι ἵπποι,
 οὓς νῶϊν πίφαισκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.
 ἀλλ' ἄγε δὴ, πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λύ' ἵππους· 480
 ἢ ἐσὺ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”

Ὡς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
 κτεῖνε δ' ἐπιστροφάδην, τῶν δὲ στόνος ὥρνυτ' ἀεικῆς
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.

454. For this mode of supplication, conf. I. 501, &c.

466 δέελον.] An old form of δῆλον.

470 τέλος.] Band. As at line 56.

475 ἐξ ἐπιδιφριάδος πυμάτης.]

From the back part of the upper rim of the chariot. Elsewhere called ἀντυξ.

483 ἐπιστροφάδην.] Turning first to one and then to another, i. e. in all directions.

ὥς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθὼν, 485
 αἶγεςιν ἢ ὄτεσσι, κακὰ φρονέων ἐνορούση,
 ὥς μὲν Θρήϊκας ἄνδρας ἐπώχετο Τυδέος υἱὸς,
 ὄφρα δυνώδεκ' ἔπεφνεν, ἀτὰρ πολύμητις Ὀδυσσεὺς,
 ὄντινα Τυδεΐδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκεν,
 τὰ φρονέων κατὰ θυμὸν, ὅπως καλλίτριχες ἵπποι 491
 ῥεῖα διέλθοιεν μηδὲ τρομεόλατο θυμῷ
 νεκροῖς ἀμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.
 ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱὸς,
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα 495
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 [τὴν νύκτ', Οἰνείδαο παῖς, διὰ μῆτιν Ἀθήνης].
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,
 σὺν δ' ἥειρεν ἱμάσι καὶ ἐξήλαυνεν ὀμίλου
 τόξῳ ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·
 ῥοίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίῳ.
 Αὐτὰρ ὁ μερμήριζε μένων ὃ τι κύντατον ἔρδοι,
 ἥ ὅγε δίφρον ἐλὼν, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥυμοῦ ἐξερύοι, ἢ ἐκφέροι ὑψόσ' αἰέρας, 505

485 ἀσημάντοισιν.] *Unmarked, hence unwatched, unguarded.*

493 νεκροῖς ἀμβαίνοντες.] *As they passed over the dead bodies.* This is the only passage where a dative is used with ἀναβαίνω. It appears possible however to explain νεκροῖς, in connection with the previous words, as a dative of *the instrument* causing terror; ἀμβαίνοντες will then be added epexegetically (like ἐσβάντες, l. 573).

495. For this double acc. with verbs of taking away, conf. I. 275.

496 κακὸν ὄναρ.] These words must stand in apposition to Οἰνείδαο παῖς (Diomed) in the next line; unless indeed we suppose that line to be interpolated.

497 τὴν νύκτα.] *That night.*

499 σὺν δ' ἥειρεν.] *And he fastened them together.* ἥειρεν from

αἰέρω, i. e. from εἰρω with a copulative prefixed = ἄμα εἰρω: or, as others explain it, from ἐαίρω, lengthened from εἰρω, as we find εἰπὼν, εἰσάμην, &c. lengthened in Homer.

503 ὃ τι κύντατον ἔρδοι.] *What deed of most impudent daring he could do.*

505 ῥυμοῦ ἐξερύοι.] *Should drag it out by the pole.* ῥυμοῦ is here a *partitive genitive*, i. e. a genitive of the part by which Diomed would take hold of it to drag it out. But the rhythm of the verses prevents our connecting ῥυμοῦ with the preceding ἐλὼν. The phrase is similar to e. g. εἶλκε ποδοῖν, XVIII. 537. We may supply the notion ἐλὼν, but we must do so without any reference to the word which has occurred already in the previous part of the sentence.

ἣ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.
εἶος ὃ ταῦθ' ὄρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
ἐγγύθεν ἵσταμένη προσέφη Διομήδεα δῖον

“Νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510
μὴ πού τις καὶ Τρῶας ἐγείρῃσιν θεὸς ἄλλος.”

ᾧ φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
καρπαλίμως δ' ἵππων ἐπεβήσετο· κόπτε δ' Ὀδυσσεὺς
τόξῳ· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

Οὐδ' ἀλαοσκοπίνην εἶχ' ἀργυρότοξος Ἀπόλλων, 515
ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν

τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,
ὥρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
Ῥήσου ἀνεψιὸν ἐσθλόν. ὃ δ' ἐξ ὕπνου ἀνορούσας,
ὥς ἴδε χῶρον ἐρήμον, ὅθ' ἔστασαν ὠκέες ἵπποι 520

ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,
ᾧ μωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἐταῖρον.
Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὥρτο κυδοιμὸς
θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,
ὅσσ' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525

Οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σκοπὸν Ἔκτορος ἔκταν,
ἐνθ' Ὀδυσσεὺς μὲν ἔρυξε διίφιλος ὠκέας ἵππους,
Τυδείδης δὲ χαμᾶζε θορῶν ἕναρα βροτόεντα
ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσετο δ' ἵππων.

μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἄκουτε πετέσθην 530
[νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ].

Νέστωρ δὲ πρῶτος κτύπον αἶε φώνησέν τε

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
ψεύσομαι, ἣ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει. 535
αἱ γὰρ δὴ Ὀδυσεὺς τε καὶ ὁ κρατερὸς Διομήδης

513 ἵππων ἐπεβήσετο.] Here, literally, *he mounted the horses*, for the chariot of Rhesus had been left behind.

531 τῇ γὰρ φίλον ἔπλετο θυμῷ.] This must refer to the horses, and is

quite out of place, for they were, of course, being guided to a camp they had never seen before. It appears to have been copied from XI. 520, where Nestor's own horses are spoken of.

ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.
 ἀλλ' αἰνῶς δείδοικα κατὰ φρένα μή τι πάθωσιν
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ."

Οὐπω πᾶν εἶρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί. 540
 καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
 δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίοισιν.

πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότης Νέστωρ

"Εἰπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ὅππως τούσδ' ἵππους λάβετον καταδύντες ὄμιλον 545
 Τρώων; ἢ τίς σφωε πόρεν θεὸς ἀντιβολήσας;
 αἰνῶς ἀκτίνεσσιν ἐοικότες ἡέλιιοι.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσσομαι, οὐδέ τί φημι
 μιμνάζειν παρὰ νηυσὶ, γέρων περ ἐὼν πολεμιστῆς·
 ἀλλ' οὐπω τοίους ἵππους ἴδον οὐδ' ἐνόησα. 550

ἀλλὰ τιν' ὕμμ' ὅτω δόμεναι θεὸν ἀντιάσαντα·
 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγέρετα Ζεὺς
 κούρη τ' αἰγιόχοιο Διὸς, γλαυκῶπις Ἀθήνη."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
 "ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν, 555
 ρεῖα θεὸς γ' ἐθέλων καὶ ἀμείνονας ἡέπερ οἶδε
 ἵππους δωρήσαιτ', ἐπειὴ πολὺ φέρτεροί εἰσιν.

ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεείνεις,
 Θρηῖκιοι τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης
 ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560

τὸν τρισκαιδέκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,
 τὸν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
 Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγαυοί."

"Ὡς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
 καγχαλῶν· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
 οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτυκτον ἴκοντο,
 ἵππους μὲν κατέδησαν εὐτμήτοισιν ἱμάσιν
 φάτνῃ ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι

547 αἰνῶς.] *Exceedingly*, as at III. 158.

557 ἐπειὴ πολὺ φέρτεροί εἰσιν.] *Since they* (i. e. the Gods) *are much more powerful*. The accent prevents

our translating the passage, *since much better horses than these exist*. *είσω*, with that sense, would not be an enclitic.

ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες.

νηὶ δ' ἐνὶ πρύμνῃ ἕναρα βροτόεντα Δόλωνος

570

θῆκ' Ὀδυσσεὺς, ὅφρ' ἱρὸν ἐτοιμασσαίᾱτ' Ἀθήνῃ.

αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσῃ

ἐσβάντες, κνήμας τ' ἠδὲ λόφον ἀμφί τε μηρούς.

αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν

νίψεν ἀπὸ χρωτὸς, καὶ ἀνέψυχθεν φίλον ἦτορ,

575

ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.

τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ

δείπνῳ ἐφιζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνῃ

πλείου ἀφυσσάμενοι λείβον μελιηδέα οἶνον.

569 μελιηδέα.] It is not uncommon to find in Homer one agreeable or beautiful quality expressed instead of another, and standing by transference for it. So ἀργυρόπεζα Θέτις, *fair-footed Thetis*. μελίφρων ὕπνος, *sweet sleep*.

571 ὅφρα.] *Until*.

577 λίπ'] = λίπα. Said to be a dative from nom. λίπα, dat. λίπαϊ,

λίπα, hence shortened to λίπα, *with fat or oil*. Ἐλαίῳ is properly an adjective, so that the phrase will mean simply *with olive oil*. Others take λίπα as an accusative of λίψ, *fat or grease*, used adverbially, in which case ἐλαίῳ will be a noun substantive, and the whole phrase will mean *thickly or greasily with olive oil*.

ΙΛΙΑΔΟΣ Λ.

SUMMARY.

In the morning Agamemnon leads out his forces to battle; Héctor and the other Trojan chiefs lead out theirs also (1—66). The valour of Agamemnon is conspicuous, and, by his example, the rest of the Greeks are inflamed with new courage. The Trojans are driven back with great slaughter (67—162). Héctor, by command of Zeus, avoids a personal encounter with Agamemnon. Agamemnon is wounded and leaves the field (163—283). Héctor returns to the fight, and excites his troops afresh (284—309). On the other side, Diomed, Ulysses, and Ajax restore the battle which had been unfavourable to the Greeks since the departure of Agamemnon; but Diomed is wounded by Paris with an arrow, and is carried off to the ships (310—400). Ulysses is then wounded by Socus, and surrounded by the Trojans. He is saved by Menelaus and Ajax (401—488). Machaon and Eurypylus are wounded by Paris (489—596). Achilles observes Machaon, carried from the fight in Nestor's chariot, and sends Patroclus to enquire what has been done (597—617). Patroclus is informed by Nestor of the disasters which have just happened, and is entreated by him either to persuade Achilles to come out again to battle, or himself to put on Achilles' armour and thus strike terror into the Trojans (618—803). Patroclus, as he returns, sees Eurypylus halting along disabled with his wound. Eurypylus bewails the evil prospect that is before the Greeks. Patroclus tells him that he will carry Nestor's message to Achilles. Before he does so, he takes Eurypylus to his tent, and attends to the wound from which he suffered (804—848).

Τ Η Σ' Ι Λ Ι Α Δ Ο Σ

ΡΑΨΩΙΔΙΑ Λ.

ἮΩΣ δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
 ὠρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
 Ζεὺς δ' Ἐριδα προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσιν.
 στή δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ, 5
 ἥ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,
 ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἔϊσας
 εἵρυσαν, ἡνορέῃ πῖσυννοι καὶ κάρτεϊ χειρῶν.
 ἔνθα στᾶσ' ἥϊσε θεὰ μέγα τε δεινόν τε 10
 ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστῳ
 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 [τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.]

1 παρᾶ.] With Gen. *from beside*.
 3 προΐαλλε.] *Sent forth, or sent before him*. This is the ordinary force of *πρὸ* in composition. Conf. I. 3.

4 πολέμοιο τέρας.] This indefinite expression, like the mark set on Cain, has furnished infinite matter for the ingenuity of commentators. Some have supposed it a torch, some a sword, or a spear, others a scourge, &c.; but there is nothing to lead us to prefer one view to another.

5 μεγακήτεϊ.] *With a large hollow, or hold*. Conf. II. 581 and VIII. 222.

6. *Which was in the middle, so that one could make himself heard*

clearly on both sides. γεγωνέμεν = ὥστε τινα γεγωνέμεν. The infinitive, says Jelf, is used, with or without ὥστε, to explain the nature of anything by its results. A simpler way of dealing with the words in the text would be to place (as Heyne does) a comma after ἔσκε, and to connect the words which follow it with the preceding clause. The translation will then be *so that she (the Goddess of strife) could make herself heard clearly on both sides*.

11 Ἀχαιοῖσιν. καρδίῃ.] We find here, as frequently, a second noun added to render more precise the notion expressed already by the first. Conf. I. 88.

Ἄτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν 15
 Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν,
 τὸν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι. 20
 πεύθετο γὰρ Κύπρουδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ
 ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
 τοὔνεκά οἱ τὸν δῶκε, χαριζόμενος βασιλῆϊ.
 τοῦ δ' ἦτοι δέκα οἴμοι ἔσαν μέλανος κυάνοιο,
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο. 25
 κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τρεῖς ἑκάτερθ', ἱρισσιν ἐοικότες, ἄστε Κρονίων
 ἐν νέφεϊ στήριξε, τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30
 ἀργύρεον, χρυσέοισιν ἀορτήρεσσιν ἀρηρός.
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,
 καλὴν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέροιο
 λευκοὶ, ἐν δὲ μέσοισιν ἔην μέλανος κυάνοιο. 35
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἐστεφάνωτο
 δεινὸν δερκουένη, περὶ δὲ Δεῖμός τε Φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν

16 νώροπα.] *Dazzling*. From *νή* and *ὄραω*. Vide II. 578.

18 ἐπισφυρίοις.] Either *claspers* or *ankle-pieces*. Conf. III. 331.

24 οἴμοι.] *Stripes*, of inlaid, or perhaps of overlaid, metal.

μέλανος κυάνοιο.] *Of dark cyanos*. What this metal was is very doubtful. Some have supposed it blue steel, but it is not likely that the art of working metals had been carried far enough for this to have been manufactured.

31 ἀορτήρεσσιν.] (From *αἰρώ*.) Here probably *hooks*. The word is elsewhere used for the sword-belt

itself.

32 ἀμφιβρότην.] *Covering the whole man*, always in Homer an epithet of *ἀσπίς*.

θοῦριν.] Properly *impetuous* or *rapid*. Here probably *the shield which he whirled rapidly about*. Conf. VII. 238. L. and S. explain it as *the shield with which he rushed to the fight*.

35 ἔην.] *There was one*.

36 ἐστεφάνωτο.] *Was placed as a border*, or perhaps *rose in relief above*, a sense far better suited to the subject. Conf. v. 739.

39 ἐλέλικτο.] *Was twisted*. Syn-

τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυῖαι. 40
 κρατὶ δ' ἐπ' ἀμφίβαλον κυνέην θέτο τετραφάληρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἶλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
 ὀξέα· τῆλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45
 τιμῶσαι βασιλῆα πολυχρύσιοι Μυκῆνης.

Ἡνιόχῳ μὲν ἔπειτα ἐὼ ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 ῥῶοντ'· ἄσβεστος δὲ βοή γένητ' ἠῶθι πρό. 50
 φθὰν δὲ μέγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,
 ἱππῆες δ' ὀλίγον μετεκίαθον. ἐν δὲ κυδοιμὸν
 ὤρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἤκεν ἑέρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὔνεκ' ἔμελλεν
 πολλὰς ἰφθίμους κεφαλὰς Ἀἰδι προῖάψειν. 55

Τρῶες δ' αὐθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
 Ἔκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
 Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δῆμῳ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
 ἠΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60
 Ἔκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἐτίσθη.
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ
 παμφαίνων, τότε δ' αὖτις ἔδυ νέφεα σκιόεντα,

copated aorist of ἐλελίσσω, a lengthened poetical form of ἐλίσσω.

41 ἀμφίβαλον.] *With a double peak.* Conf. III. 362.

τετραφάληρον.] Probably *with four plumes.* V. 743.

49 αὐτοὶ δὲ πρυλέες.] Probably *and the foot soldiers by themselves.* Hermann explained πρυλέες as = πρόμαχοι· the Scholiast as = πεζοὶ ὀπλῖται. In XII. 77 the same words occur. They seem there to mean *but let us ourselves on foot*, &c. i. e. *having dismounted.* In both passages the πρυλέες are clearly *foot soldiers.* Conf. also V. 744. For αὐτὸς = μόνος, conf. VIII. 99.

50 ῥῶοντο.] *Darted forward.*

ἠῶθι πρό.] *Before dawn.* Conf.

III. 3.

51 ἱππήων.] This genitive is governed by φθὰν. The accusative is the more usual construction, but as φθὰν κοσμήθεντες = ἐκοσμήθησαν πρό, the genitive is admissible. Cf. Herod. III. 71, οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται.

55 προῖάψειν.] *To send before him.* Conf. I. 3.

56 θρωσμῷ.] *The high ground.* X. 160.

62 οὐλιος ἀστήρ.] *The baneful star.* Sirius is here meant. Conf. XXII. 26 et seq.: and V. 5.

ὥς Ἐκτωρ ὅτε μέν τε μετὰ πρῶτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῷ
 λάμφ' ὥστε στεροπὴ πατρὸς Διὸς αἰγιόχοιο. 66

Οἱ δ', ὥστ' ἀμνητῆρες ἐναντίοι ἀλλήλοισιν
 ὄγμον ἐλαύνωσιν, ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 δήουν, οὐδ' ἕτεροι μνώνοντ' ὀλοοῖο φόβοιο·

ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχεν· οἱ δὲ λύκοι ὥς
 θῦνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοὶ, ἀλλὰ ἔκηλοι 75
 σφοῖσιν ἐνὶ μεγάροισι καθείατο, ἥχι ἐκάστῳ
 δῶματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.

[πάντες δ' ἠτιόωντο κελαινεφέα Κρονίωνα,
 οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεῖς 80
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίῳν,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.]

Ὅφρα μὲν ἦως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὥπλίσσατο δεῖπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας

67 ἐναντίοι ἀλλήλοισιν.] *Standing opposite to one another*; and hence as it is explained by the Scholiast, *reaping with one another*, the reapers being formed into two bands at the opposite ends of the field, and reaping up to the middle, where they met. This process would shew which division reaped the faster.

68 ὄγμον ἐλαύνωσιν.] *Lay down a swathe or line of mown corn*. For this sense of ἐλαύνω conf. IX. 349. The subjunctive is frequently used by Homer in comparisons. Vide v. 161, IX. 323, &c.

72 ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχεν.] This is the reading of Aristarchus.

It must mean either that the numbers fighting were equal on both sides, or that they stood in an even line, none advancing beyond the rest. The common reading is ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχον = literally *and they kept their heads even in the battle*, that is, *the line was even on both sides and neither yielded ground to the other in any part*; the head being put here for the whole person.

75 ἔκηλοι.] *Undisturbed*. Conf. I. 554.

80 οὐκ ἀλέγιζε.] *Regarded them not*. Conf. I. 180.

84 ἱερὸν ἡμαρ.] Conf. II. 57 and 134.

τάμνων δένδρεα μακρὰ, ἄδος τέ μιν ἵκετο θυμὸν,
 σίτου τε γλυκεροῖο περὶ φρένας ἥμερος αἰρεῖ,
 τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας. ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
 αὐτὸν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλήξιππον.
 ἦτοι ὄγ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξείῃ δουρὶ 95
 νύξ', οὐδὲ στεφάνη δόρυ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγχέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὖθι ἄναξ ἀνδρῶν Ἀγαμέμνων
 στήθεσι παμφαίνοντας, ἐπεὶ περίδυσε χιτῶνας· 100
 αὐτὰρ ὁ βῆ ῥ' Ἰσὸν τε καὶ Ἀντιφον ἐξεναρίζων,
 νῆε δὺω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἰν ἐνὶ δίφρῳ ἑόντας· ὁ μὲν νόθος ἠνιόχευεν,
 Ἀντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεὺς
 Ἰδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισιν, 105
 ποιμαίνοντ' ἐπ' ὄεσσι λαβὼν, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρὶ,
 Ἀντιφον αὖ παρὰ οὖς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλὰ, 110

·88 ἄδος.] *A dislike or loathing of further work.* Conf. x. 98.

96 στεφάνη.] *The rim of the helmet* (conf. vii. 12), *or the helmet itself.* Conf. x. 30.

104 παρέβασκε.] *Literally rode by his side = ἦν παραβάτης, i. e. was ready to fight.* Conf. v. 226—228.

105 δίδη μόσχοισι λύγοισι.] *Bound with twigs of willow.* It is best perhaps to take μόσχοισι λύγοισι as two substantives in apposition, the second of which renders the first more precise. This is not necessarily at variance with the view of the Scholiast, who explains the words by ἀπαλοῖς λύγοις. It is not

uncommon to find in Homer two substantives of similar meaning thus standing together, e. g. ταῦρος βοῦς, κίρκος ἱρηξ, σὺς σιάλος. Some suppose one of the two words in the text to be an adjective, but neither is so used elsewhere. The words mean then, literally, *with twigs, willow-twigs*, the generic μόσχοισι being explained by the more specific λύγοισι which follows it.

δίδη.] For ἐδίδη, imperfect of δίδημι, an Epic form of δέω.

106 ἔλυσεν ἀποίνων.] *Released them for a ransom.* Genitive of price. Conf. Aristoph. *Clouds*, 876 (ed. Dindorf), *ταλάντου τοῦτ' ἔμαθεν.*

γυγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θεῶσιν
εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὠκὺς Ἀχιλλεύς.

ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα

ῥηϊδίως συνέαξε, λαβὼν κρατεροῖσιν ὁδοῦσιν,

ἐλθὼν εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα·

115

ἢ δ' εἴπερ τε τύχῃσι μάλα σχεδὸν, οὐ δύναταί σφιν

χραιομεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἶνός ἱκάνει·

καρπαλίμως δ' ἥϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην

σπεύδουσ', ἰδρώουσα, κραταιοῦ θηρὸς ὑφ' ὀρμῆς·

ὥς ἄρα τοῖς οὕτις δυνατό χραιομῆσαι ὄλεθρον

120

Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,

υἱέας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα

χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,

οὐκ εἴασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ,

125

τοῦπερ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων

εἰν ἐνὶ δίφρῳ ἑόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·

ἐκ γάρ σφεας χειρῶν φύγον ἥνια σιγαλόεντα,

τὼ δὲ κυκηθήτην· ὁ δ' ἐναντίον ὠρτο λέων ὥς

Ἀτρείδης· τὼ δ' αὐτ' ἐκ δίφρου γουναζέσθην

130

“Ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·

πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,

τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,

εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

135

Ὡς τώγε κλαίοντε προσαυδήτην βασιλῆα

μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν

“Εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστὸν,

117 χραιομεῖν.] Conf. I. 28. We find the word used again in 120 with its full construction, viz. an accusative of the abstract evil warded off, and a dative of the person from whom it is warded off.

123 δαΐφρονος.] Warlike. Vide II. 23.

127 ὁμοῦ δ' ἔχον ὠκέας ἵππους.] And they were guiding their swift horses by the same place (as that

where Agamemnon was). The γὰρ in the next line must be referred back to λάβε, 126. Or we may suppose the meeting an involuntary one on their part; if so we must translate ἔχον suffered to go, and γὰρ may be referred to the words immediately preceding it.

130 γουναζέσθην.] Here simply = besought.

ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
 ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῇι, 140
 αὖθι κατακτεῖναι μηδ' ἐξέμεν ἄψ ἔς Ἀχαιοὺς,
 νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην."

Ἡ καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμᾶζε,
 δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὑπτίος οὔδει ἐρείσθη.
 Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξεν, 145
 χεῖρας ἀπὸ ξίφει τμήξας ἀπὸ τ' αὐχένα κόψας,
 ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.
 τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες,
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐϋκνήμιδες Ἀχαιοί.
 πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150
 ἵππεῖς δ' ἵππῆας—ὑπὸ δέ σφισιν ὤρτο κονίη
 ἐκ πεδίου, τὴν ὥρσαν ἐρίγδουποι πόδες ἵππων—
 χαλκῷ δηϊόωντες. ἀτὰρ κρείων Ἀγαμέμνων
 αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.
 ὥς δ' ὅτε πῦρ αἶδηλον ἐν ἀξύλῳ ἐμπέση ὕλη· 155
 πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
 πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὀρμῇ·
 ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
 κεῖν' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
 ἡνιόχους ποθέοντες ἀμύμονας. οἱ δ' ἐπὶ γαίῃ
 κείατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

"Ἐκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἔκ τε κονίης
 ἔκ τ' ἀνδροκτασίης ἔκ θ' αἵματος ἔκ τε κυδοιμοῦ·

140 ἀγγελίην ἐλθόντα.] *Who had gone on a message or embassy.* Conf. III. 206.

141 ἐξέμεν.] For ἐξεῖναι, second aorist infin. of ἐξίημι.

147 ὄλμον.] *A smooth round stone, properly a round mortar.* It is the mutilated trunk which is here compared to this.

155 αἶδηλον.] *Consuming.* Vide II. 455.

ἀξύλῳ.] *Thick.* This word has been derived from α intensive and ξύλον, but it is better to suppose the α negative, and to give as the literal

meaning, a wood from which no timber has been cut, and therefore a thick wood.

156 εἰλυφόων.] *Bearing it (the fire) along in masses or volumes.*

157 πρόρριζοι.] *Down to the roots or utterly.* The ordinary sense is inadmissible, as the fire could, of course, have no power to uproot. The word πίπτουσι presents a similar difficulty; it must mean not *fall*, but *sink*, or *are destroyed*.

160 πτολέμοιο γεφύρας.] Vide IV. 371.

- Ἄτρείδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165
οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,
μέσσον καὶ πεδίων, παρ' ἐρινεὸν ἐσσεύοντο
ἰέμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ
Ἄτρείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
ἀλλ' ὅτε δὴ Σκαίας τε πύλας καὶ φηγὸν ἴκοντο, 170
ἐνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.
οἱ δ' ἔτι καὶ μέσσον πεδίων φοβέοντο, βόες ὥς,
ἄστε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ
πάσας· τῇ δέ τ' ἰὴ ἀναφαίνεται αἰπὺς ὄλεθρος·
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσιν 175
πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·
ὥς τοὺς Ἄτρείδης ἔφεπε κρείων Ἀγαμέμνων,
αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο,
πολλοὶ δὲ πρηνεῖς τε καὶ ὑπτιοὶ ἔκπεσον ἵππων
Ἄτρείδεω ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θῦεν. 180
ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπὺ τε τεῖχος
ἵξεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε
Ἴδης ἐν κορυφῇσι καθέζετο πιδηέσσης,
οὐρανόθεν καταβάς· ἔχε δ' ἀστεροπὴν μετὰ χερσίν.
Ἴριν δ' ὠτρυνε χρυσόπτερον ἀγγελέουσιν 185
“Βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἐνίσπες.

165 σφεδανόν.] *Impetuously*. Generally derived *quasi* σπεδανόν, from σπεύδω; by others *quasi* σφαδανόν, from *σφαδῶ, akin to σφοδρός.

172 καὶ μέσσον]=κατὰ μέσσον.

173 ἐν νυκτὸς ἀμολγῷ.] Either *in the dead or depth of the night*, or, according to Buttman, *in the darkness of the night*; but he allows that the first translation conveys the original meaning of the word. Ἀμολγὸς was an Achæan word=ἀκμή. An old derivation was from ἀμέλγω, to milk; *the milking-time of night*, i. e. either the early dawn or the late evening; a meaning which Buttman rejects both as unpoetical, and as not suiting the passages where the word occurs, particularly

XXII. 28 and 317, where a time is obviously meant, when all the stars are shining brightly, and when milking would be either impossible, or if possible would convey no idea of time whatever. *In the night, when it is as dark as it is when people milk in the dark*, is Buttman's paraphrase of the sense which the word must have conveyed if we admit the old derivation. Buttman derives it from the same root as ἀμέλγω, and supposes the ground meaning to have been that of *fulness* or *completeness*,—the fulness of a swelling udder,—the completeness of the depth of midnight.

180 περιπρὸ.] *Beyond and before* all others.

186 τὸν μῦθον.] *This message*.

ὄφρ' ἂν μέν κεν ὄρᾳ Ἀγαμέμνονα, ποιμένα λαῶν,
θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
μάρνασθαι δηῖοισι κατὰ κρατερὴν ὑσμίνην.

190

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ
εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίσσω
κτείνειν, εἰσόκε νῆας εὖσσέλμους ἀφίκηται
δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."

"Ὡς ἔφατ', οὐδ' ἀπίθῃσε ποδῆνεμος ὠκέα Ἴρις,
βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.

195

εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἴκτορα δῖον,
ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
ἀγχού δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις

"Ἴκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
Ζεὺς με πατὴρ προέηκε τέτν τάδε μυθήσασθαι.

200

ὄφρ' ἂν μέν κεν ὄρᾳ Ἀγαμέμνονα, ποιμένα λαῶν,
θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθὶ
μάρνασθαι δηῖοισι κατὰ κρατερὴν ὑσμίνην.

205

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ
εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίσσει
κτείνειν, εἰσόκε νῆας εὖσσέλμους ἀφίκηται
δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."

Ἢ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,

210

Ἴκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη,
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσαν Ἀχαιῶν,

Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας.

215

ἀρτύνθη δὲ μάχη, στὰν δ' ἀντίοι ἐν δ' Ἀγαμέμνων
πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
ὅστις δὴ πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν

192 ἄλεται]=ἄλγεται, second aorist subjunctive of ἄλλομαι, *to leap*. Agamemnon is here the nom. Vide 207.

201 τέτν]=σολί, in the Doric dialect.

216 ἀρτύνθη.] And the line of battle was set in order.

ἡ αὐτῶν Τρώων ἢ κλειτῶν ἐπικούρων. 220

Ἴφιδάμας Ἀντηνορίδης, ἥς τε μέγας τε,
ὃς τράφη ἐν Θρήκῃ ἐριβώλακι, μητέρι μήλων
Κισσῆς τόνγ' ἔθρεψε δόμοις ἐνι τυτθὸν εἶοντα
μητροπάτωρ, ὃς τίκτε Θεανὸ καλλιπάρηον
αὐτὰρ ἐπεὶ ῥ' ἤβης ἐρικυδέος ἵκετο μέτρον, 225

αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν
γῆμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν
σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποντο.
τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἵσας,
αὐτὰρ ὁ πεζὺς ἐὼν εἰς Ἴλιον εἰληλούθει 230

ὃς ῥα τότε Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἦλθεν.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,
Ἴφιδάμας δὲ κατὰ ζώνην, θώρηκος ἔνερθεν,
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας 235

οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν
ἀργύρῳ ἀντομένη, μόλιβος ὥς, ἐτράπετ' αἰχμή.
καὶ τόγε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων
ἔλκ' ἐπὶ οἱ μεμαῶς ὥστε λῖς, ἐκ δ' ἄρα χειρὸς
σπάσσατο τὸν δ' ἄορι πληῆξ' αὐχένα, λῦσε δὲ γυῖα. 240

ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον
οἰκτρὸς, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
κουριδίας, ἥς οὔτι χάριν ἶδε, πολλὰ δ' ἔδωκεν
πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
αἶγας ὁμοῦ καὶ ὄϊς, τὰ οἱ ἄσπετα ποιμαίνοντο. 245

226 κατέρυκε.] *Wished or endeavoured to retain him.* Conf. *Od.* IX. 492, and *Il.* XII. 258.

227 γήμας.] *Having taken a wife.* γαμέω is used in the active of the husband, in the middle either of the wife, or of a parent who gives his daughter in marriage to another, or who gives a wife to his own son, IX. 394.

235 ἐπὶ δ' αὐτὸς ἔρεισε.] *And himself pressed hard upon it.* Conf. V. 856.

241 χάλκεον ὕπνον.] *The sleep*

of death. Literally *brazen*, hence *strong*, and hence, as here, *sound, deep*. Cognate accusative after κοιμήσατο.

242 ἀπό.] *Away from*, as at II. 292.

243 κουριδίας.] *Lawful, wedded wife.* Conf. I. 114.

ἥς οὔτι χάριν ἶδε.] *From whom he got no joy.*

πολλὰ δ' ἔδωκεν.] *Sc. ἔδνα.* Conf. XVI. 190.

244 χῶλια.] *Sc. μῆλα.*

245 ἄσπετα.] *In vast numbers.*

δὴ τότε γ' Ἀτρείδης Ἀγαμέμνων ἐξενάριξεν,
βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.

Τὸν δ' ὡς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
πρεσβυγενὴς Ἀντηνορίδης, κρατερόν ῥα ἐ πένθος
ὀφθαλμοὺς ἐκάλυψε, κασιγνήτοιο πεσόντος. 250

στῇ δ' εὐράξ σὺν δουρὶ, λαθὼν Ἀγαμέμνονα δῖον,
νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἔνερθεν,
ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.
ρύγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀλλ' οὐδ' ὡς ἀπέληγε μάχης ἡδὲ πτολέμοιο, 255
ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.

ἦτοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
ἔλκε ποδὸς μεμαῶς, καὶ αὐτῷ πάντας ἀρίστους
τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα· 260

τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
ἔνθ' Ἀντήνορος νῆες ὑπ' Ἀτρείδῃ βασιλῇ
πότμον ἀναπλήσαντες ἔδυν δόμον Ἀῖδος εἴσω.

Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
ἔγχετ' τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν, 265
ὄφρα οἱ αἶμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα,
ὀξεῖαι δ' ὀδύναι δύνον μένος Ἀτρείδαο.

ὥς δ' ὅτ' ἂν ὠδίνουσαν ἔχῃ βέλος ὀξὺ γυναῖκα,
δριμὺ, τό τε προῖεῖσι μογοστόκοι Εἰλείθυιαι, 270
Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσai,

Literally *in numbers too great for utterance*, II. 455.

250 κασιγνήτοιο πεσόντος.] Best explained as genitive of the cause of his grief, not as a genitive absolute. Conf. I. 65.

256 ἀνεμοτρεφές.] Probably *swift*, just as διοτρεφής = *δῖος*. It is also explained as a spear *made from a tree reared by the wind*, i. e. *that has grown tough and strong from the beating of the wind*. XV. 625, the only other passage in which the word occurs, is not decisive as to its

meaning here.

257 ὄπατρον.] *Child of the same father* = ὁμόπατρον. Conf. II. 765.

263 εἴσω.] Added epexegetically. δόμον is governed by ἔδυν.

266 ἀνήνοθεν.] *Gently trickled not spouted*. Vide next line. The word ἐνήνοθε, II. 219, gives no sense of any motion whatever, and though like ἀνήνοθε in form is probably from a wholly different root. In neither of these words is the first syllable a compounded preposition.

ὥς ὄξει' ὀδύναι δύνον μένος Ἀτρεΐδαο.
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνίοχῳ ἐπέτελλεν
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
 ἥϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς

275

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισιν
 φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
 εἶασε Τρώεσσι πανημέριον πολεμίζειν.”

“Ὡς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους
 νῆας ἐπὶ γλαφυράς· τὼ δ' οὐκ ἄκοντε πετέσθην
 ἄφρεον δὲ στήθεα, ῥαίνοντο δὲ νέρθε κονίη,
 τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

280

“Ἐκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα,
 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας

285

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταὶ,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 οἷχετ' ἀνὴρ ὄριςτος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκεν
 Ζεὺς Κρονίδης. ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε.”

290

“Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

ὥς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
 σεύη ἐπ' ἀγροτέρῳ συτὶ καπρίῳ ἢ λέοντι,

ὥς ἐπ' Ἀχαιοῖσιν σεύε Τρῶας μεγαθύμους

“Ἐκτωρ Πριαμίδης, βροτολουγῶ ἴσος Ἀρηϊ.

295

αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,

ἐν δ' ἔπεσ' ὑσμίνῃ ὑπεραεῖ ἴσος ἀέλλη,

ἦτε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

“Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν

“Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν;

300

Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην

καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἡδ' Ἀγέλαον

279 πανημέριον.] Acc. sing. masc. agreeing with ἐμὲ. Conf. II. 2.

297 ὑπεραεῖ.] *Blowing down from above, or with exceeding violence*, according as we interpret the compounded ὑπέρ, literally of place,

or metaphorically. The rest is derived from ἀημι, *to blow*.

298 ἰοειδέα.] *Dark*. Literally *violet-like*. Colours are not in general given very precisely in Homer, or indeed in classical Greek poetry.

Αἰσυμνόν τ' Ὠρόν τε καὶ Ἴππόνοον μενεχάρμην.
 τοὺς ἄρ' ὄγ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
 πληθύν, ὥς ὅποτε νέφεα Ζέφυρος στυφελίξῃ 305

ἀργεστᾶο Νότοιο, βαθείῃ λαίλαπι τύπτων·
 πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
 σκίδνεται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
 ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἑκτορι δάμνατο λαῶν.

Ἐνθα κε λουγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 310
 καὶ νῦ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,
 εἰ μὴ Τυδείδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς

“Τυδείδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς;
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο· δὴ γὰρ ἔλεγχος
 ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἑκτωρ.” 315

Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 “Ἦτοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
 ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
 Τρῳσὶν δὴ βόλεται δοῦναι κράτος ἥπερ ἡμῖν.”

Ἦ καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 320
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς
 ἀντίθεον θεράποντα Μολίονα τοῖο ἀνακτος.
 τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν·
 τῷ δ' ἀν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρω
 ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πέσητον 325
 ὥς ὄλεκον Τρῶας παλινορμένω· αὐτὰρ Ἀχαιοὶ

306 ἀργεστᾶο Νότοιο.] The clouds of (i. e. which had been collected by) the swift south-wind. Some have translated ἀργέστης, clearing or brightening, quoting Horace, *Carm.* I. VII. 15, 16, but such an epithet is out of place here, as the south-wind is mentioned as collecting clouds, not as dispelling them.

βαθείῃ λαίλαπι.] With a violent storm of wind and rain.

307 τρόφι κῦμα.] A huge swollen wave, from τρέφω.

308 πολυπλάγκτοιο.] Far wandering or beating about on all sides, from πολὺς and πλάζω.

313 τί παθόντε λελάσμεθα;] How

is it that we have forgotten? literally having suffered what, have we forgotten? what has happened to us that we have forgotten?

318 ἡμέων ἔσσεται ἦδος.] There will be (any) aid from us.

319 βόλεται.] = βούλεται, i. e. βούλεται μᾶλλον. Conf. I. 117. The ο must be here understood as expressing some sound intermediate between ο proper and υ, though what sound it was we cannot hope to recover. In every language the spoken vowel sounds outnumber infinitely the written sounds, so that one sign stands necessarily for a great variety of distinct utterances.

ἀσπασίως φεύγοντες ἀνέπνεον Ἴκτορα δῖον.

Ἐνθ' ἐλέτην δίφρον τε καὶ ἀνέρε δῆμου ἀρίστω,
νῆε δ' ὤω Μέροπος Περκωσίου, ὃς περὶ πάντων

ἤδεε μαντοσύνας, οὐδὲ οὐς παῖδας ἔασκεν 330

στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔτι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομήδης

θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα·

Ἴππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335

Ἐνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων

ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.

ἦτοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ

Παιονίδην ἥρωα κατ' ἰσχίον· οὐδέ οἱ ἵπποι

ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ. 340

τοὺς μὲν γὰρ θερίπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς

θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.

Ἴκτωρ δ' ὅξυ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
κεκλήγως· ἅμα δὲ Τρώων εἶποντο φάλαγγες.

τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης,

αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἑόντα 345

“Νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἴκτωρ·

ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

Ἦ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,

καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350

ἄκρην καὶ κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκὸς,

328 ἐλέτην.] Sc. Ulysses and Diomed. There appears to be a *zeugma* here. ἐλέτην δίφρον, *they captured the chariot*, ἐλέτην ἀνέρε, *they slew the two heroes*.

334 κεκαδὼν.] *Having deprived them of*, from χάζομαι, or acc. to Buttmann, from κήδω. The Genitive, which depends on this word, expresses, as frequently, deprivation of, or separation from, a thing. Cf. II. 595, &c. Eurip. *Alcestis*, 418, ed. Dindorf.

336 κατὰ ἴσα μάχην ἐτάνυσσε.] Literally *stretched out the battle*

evenly, a metaphor from a rope which one is pulling at in one direction and one in another, and which neither succeeds in drawing to himself. Conf. XIII. 357—360.

340 ἀάσατο δὲ μέγα θυμῷ.] *But he had formed in his mind a very foolish purpose*, sc. as the context implies, in ordering his attendant to wait at a distance with his chariot. Or we may interpret these words as parenthetical, and refer the γὰρ of the next line to the sentence immediately preceding this.

οὐδ' ἵκετο χροά καλόν· ἐρύκακε γὰρ τρυφάλεια
 τρίπτυχος αὐλώπῃς, τήν οἱ πόρε Φοῖβος Ἀπόλλων.

Ἔκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ,
 στήν δὲ γυνὴ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.

355

ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὥχετ' ἐρωήν
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἔκτωρ ἄμπνυτο, καὶ ἄψ' ἐς δίφρον ὀρούσας
 ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν.

360

δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης

“Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσσατο Φοῖβος Ἀπόλλων,
 ὃ μέλλεις εὐχέσθαι ἰὼν ἐς δοῦπον ἀκόντων.

ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστιν.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχείω.”

365

Ἡ καὶ Παιονίδην δουρικλυτὸν ἐξενάριξεν.
 αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο,

Τυδεΐδῃ ἐπὶ τόξα τιταίνετο, ποιμένι λαῶν,
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ

370

Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.

ἦτοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο

αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὤμων

353 αὐλώπῃς.] Either *with a tube* to hold the crest, or *with a vizor*. Conf. v. 181. The meaning of the word is not certainly known.

354 ἀπέλεθρον.] Here = *far*; literally an *immeasurable* distance. Conf. v. 245.

356 γαίης.] *On the earth*. Genitive of place.

357 ἐρωήν.] *The violent course* or *rush*. For the opposite senses in which this noun, and the kindred verb ἐρωέω are used, conf. i. 303.

358 ὅθι οἱ καταείσατο γαίης.] *Where it had descended upon the ground*. *oi* is a *dativus ethicus*. To translate it *for him* would be to give it a far more full and definite sense

than properly belongs to it, and yet some shade of this meaning is the one intended. *καταείσατο* is an epic aorist from *κατείμι*.

γαίης.] A genitive of place. The construction appears to be a pregnant one. If the meaning had been that the spear had entered the ground, we should find an accusative here, not a genitive. The meaning must therefore be *where it had descended upon, and now remained fixed in, the ground*.

365 ἐξανύω.] For this use of the present in a future sense conf. x. 62.

366 ἐπιτάρροθος.] *A helper* or *defender*, lengthened for *ἐπίρροθος*, as *ἀταρτηρὸς* for *ἀτηρὸς*.

καὶ κόρυθα βριαρὴν ὁ δὲ τόξου πῆχυν ἀνελκεν 375
καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρὸς,
ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερές ἰὸς
ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἠδὺν γελάσας
ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·

“Βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν ὥς ὄφελόν τοι 380
νεΐατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.
οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
οἷτε σε πεφρίκασι λέονθ' ὥς μηκάδες αἶγες.”

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης 385
“Τοξότα, λωβητὴρ, κέρα ἀγλαέ, παρθενοπίπα,
εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
οὐκ ἂν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·
νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχέαι αὐτως
οὐκ ἀλέγω, ὥσεί με γυνὴ βάλοι ἢ πάϊς ἄφρων·
κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
ἢ τ' ἄλλως ὑπ' ἐμέϊο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,
ὄξυ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησιν·
τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
παῖδες δ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων
πύθεται, οἶωνοι δὲ περὶ πλέες ἢ γυναῖκες. 395

ὣς φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
ἔστη πρόσθ'· ὁ δ' ὄπισθε καθεζόμενος βέλος ὠκὺ
ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.
ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλεν
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτὸς, οὐδέ τις αὐτῷ
Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·
ὀχθήσας δ' ἄρ' εἶπε πρὸς ὃν μεγαλήτορα θυμόν

375 τόξου πῆχυν.] Either the centre-piece, or the horn, of his bow. The latter is the explanation of the Scholiast, who says that the bow was made of two horns, each of which was called πῆχυς. For the use of πῆχυς in the former sense vide *Od.* XXI. 419.

388 αὐτως.] Even so, i. e. hav-

ing done no more than this.

391 εἴ κ' ὀλίγον περ ἐπαύρη.] If it but slightly touch him.

393 ἀμφίδρυφοι.] Torn on both sides. ἀμφι and δρύπτω. Conf. II. 700.

403 ὀχθήσας.] Disturbed in spirit, I. 517.

“ὦ μοι ἐγὼ, τί πάθω; μέγα μὲν κακὸν, αἶ κε φέβωμαι
 πληθὺν ταρβήσας· τὸ δὲ ῥίγιον; αἶ κεν ἄλώω
 μῦνος· τοὺς δ’ ἄλλους Δαναοὺς ἐφόβησε Κρονίων.

ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 οἶδα γὰρ ὅτι κακοὶ μὲν ἀποίχονται πολέμοιο,
 ὃς δέ κ’ ἀριστεύησι μάχῃ ἐνι, τὸν δὲ μάλα χρεὼ
 ἐστάμεναι κρατερῶς, ἥτ’ ἔβλητ’ ἥτ’ ἔβαλ’ ἄλλον.”

Εἶος ὁ ταῦθ’ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ’ ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,
 ἔλσαν δ’ ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
 ὥς δ’ ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ’ αἰζηοὶ
 σεύωνται, ὁ δέ τ’ εἰσι βαθείης ἐκ ξυλόχοιο

θήγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν,
 ἀμφὶ δέ τ’ αἴσσονται, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται, οἱ δὲ μένουσιν ἄφαρ, δεινὸν περ εἶντα,
 ὥς ῥα τότε ἀμφ’ Ὀδυσῆα διίφιλον ἐσσεύοντο

Τρῶες. ὁ δὲ πρῶτον μὲν ἀμύνονα Δηϊοπίτην
 οὔτασεν ὦμον ὑπερθεν ἐπάλμενος ὀξείῃ δουρὶ,
 αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξεν.

Χερσιδάμαντα δ’ ἔπειτα, καθ’ ἵππων αἵξαντα,
 δουρὶ κατὰ πρότμησιν ὑπ’ ἀσπίδος ὀμφαλοέσσης
 νύξεν· ὁ δ’ ἐν κούρῃσι πεσὼν ἔλε γαῖαν ἀγοστῶ·
 τοὺς μὲν ἕας, ὁ δ’ ἄρ’ Ἴππασίδην Χάροπ’ οὔτασε δουρὶ,
 αὐτοκασίγνητον εὐηγενέος Σώκοιο.

τῷ δ’ ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς·
 στῇ δὲ μάλ’ ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν

“ὦ Ὀδυσσεῦ πολύαινε, δόλων αἶτ’ ἠδὲ πόνοιο,

405 ῥίγιον.] *More terrible, i.*
 325.

409 τὸν δὲ μάλα χρεώ.] *Sc. ἐστὶ, or ἰκάνει. Vide x. 43, 85. δὲ here introduces the apodosis.*

413 ἔλσαν.] *They enclosed him. Vide I. 409.*

418 οἱ δὲ μένουσιν ἄφαρ.] *But they thereupon abide his onset terrible though he be. There is probably no notion of immediate consequence expressed here by ἄφαρ, although it*

may mean as soon as they perceive his approach. For μέννω, with accusative, in this sense, conf. III. 52.

424 κατὰ πρότμησιν.] *In the belly. πρότμησις is said to mean properly the navel (because that part is cut in animals when they are opened, or in young children), and hence those parts of the body close to the navel. The word occurs nowhere else in Homer.*

430 ἀτε.] *Insatiable. (Fror*

σήμερον ἢ δοιοῖσιν ἐπέυξαι Ἰππασίδῃσιν,
τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης."

ᾠς εἰπὼν οὕτῃσε κατ' ἀσπίδα πάντοσ' εἶσθην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο,
πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἔασεν
Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.

γνῶ δ' Ὀδυσσεὺς ὅ οἱ οὔτι βέλος κατὰ καίριον ἦλθεν,
ἄψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν 440

"Ἄ δεῖλ', ἢ μάλα δὴ σε κιχάνεται αἰπὺς ὕλεθρος.
ἦτοι μὲν ῥ' ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι
σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
ἡματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
εὔχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ." 445

Ἡ καὶ ὁ μὲν φύγαδ' αὐτὶς ὑποστρέψας ἐβεβήκει,
τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
ὦμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν.

δούπησεν δὲ πεσών· ὁ δ' ἐπέυξατο δῖος Ὀδυσσεὺς
"ᾠ Σῶχ', Ἰππάσου υἱὲ δαΐφρονος, ἵπποδάμοιο, 450
φθῇ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας
ἂ δεῖλ', οὐ μὲν σοίγε πατὴρ καὶ πότνια μήτηρ
ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἴωνοι
ὠμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.
αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε δῖοι Ἀχαιοί." 455

ᾠς εἰπὼν Σῶκοιο δαΐφρονος ὄβριμον ἔγχος
ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·

ἄω, 1st aor. ἄσαι, *to satisfy*, with a negative.) Contracted from ἄατος.

437 ἔργαθεν.] *Tore off*, literally *separated*. Conf. V. 147.

439 βέλος κατὰ καίριον ἦλθεν.] i. e. βέλος καίριον κατῆλθε. And Ulysses felt that no deadly missile had come against him. Conf. IV. 185.

445 κλυτοπόλῳ.] *Renowned for his steeds*, or *lord of noble steeds*. Conf. V. 654.

450 δαΐφρονος.] *Warlike*. II. 23.

451 φθῇ σε τέλος θανάτοιο κιχήμενον.] *The end that death brings*, i. e. *death was too quick for you*, and *overtook you*. Conf. IX. 416 for this phrase.

454 περὶ πτερὰ πυκνὰ βαλόντες.] *Covering thee on all sides with their thickly-feathered wings*. Conf. XXIII. 879.

αἷμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,
 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
 αὐτὰρ ὅγ' ἐξοπίσω ἀνεχάζετο, αὔε δ' ἐταίρους.
 τρὶς μὲν ἔπειτ' ἤϋσεν, ὅσον κεφαλὴ χάδε φωτός,
 τρὶς δ' ἄϊεν ἰάχοντος ἀρηϊφίλος Μενέλαος.
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἔοντα
 "Αἴαν· διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465
 ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἕκετ' αὐτῇ,
 τῷ ἰκέλη ὥσεί ἐ βιώατο μούνον ἔοντα
 Τρῶες, ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.
 ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
 δαίδω μὴ τι πάθῃσιν ἐνὶ Τρῳέεσσι μονωθεῖς, 470
 ἐσθλὸς ἐὼν, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται."
 Ὡς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἔσπετο ἰσότητος φῶς.
 εὖρον ἔπειτ' Ὀδυσῆα διίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν
 Τρῶες ἔπονθ' ὥσεί τε δαφουνοὶ θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὄντ' ἔβαλ' ἀνὴρ 475
 ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεςσιν
 φεύγων, ὄφρ' αἷμα λιαρὸν καὶ γούνατ' ὀρώρῃ·
 αὐτὰρ ἐπειδὴ τόνγε δαμάσσεται ὠκύς οἷστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 ἐν νέμεϊ σκιερῷ· ἐπὶ τε λῖν ἤγαγε δαίμων 480
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὥς ῥα τότε ἀμφ' Ὀδυσῆα δαίφρονα ποικιλομήτην

458 κῆδε δὲ θυμόν.] *And* (sc. αἷμα) *cast down his spirit*. The meaning is that the loss of blood deprived him of his animal courage—the proper sense of θυμός. Vide Arist. *Eth. Nicom.* III. 8, sec. 10—12.

462 ὅσον κεφαλὴ χάδε φωτός.] *As loudly as he could shout*, literally. *as much as the head of the man could contain*.

467 τῷ ἰκέλη ὥσεί, κ.τ.λ.] The grammatical structure of these words is irregular. τῷ (i. e. τούτῳ neuter) ἰκέλη ὥσεί very nearly equals our

own *like as if*.

474 δαφουνοί.] Properly *blood-red*. Here it must mean *dark-red*, or *tawny*, from *δα* intensive, and *φουός*. It is sometimes explained = *reeking with blood*.

476 τὸν μὲν.] Sc. ἀνδρά.

477 ὄφρ' αἷμα, κ.τ.λ.] *While its blood is warm, and its limbs can move with speed*. Conf. IV. 314, IX. 610.

479 δαρδάπτουσιν.] *Tear and eat*. A word formed to express by its sound the action it implies; in other words, onomatopœic.

Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι, αὐτὰρ ὄγ' ἦρως
αἶσσων ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.

Αἶας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἥντε πύργον, 485
στή δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
ἦτοι τὸν Μενέλαος Ἀρήϊος ἔξαγ' ὀμίλου
χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους.

Αἶας δὲ Τρώεσσιν ἐπάλμενος εἶλε Δόρυκλον
Πριαμίδαην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
ὥς δ' ὅποτε πλήθων ποταμὸς πεδίοιςδε κάτεισιν
χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὕμβρω,
πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας
ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495
ὥς ἔφεπε κλονέων πεδίων τότε φαίδιμος Αἶας,
δαΐζων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἴεκτωρ
πεύθετ' ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
ὄχθας παρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
ἀνδρῶν πίπτε κάρηνα, βοὴ δ' ἄσβεστος ὀρώρει 500
Νέστορά τ' ἀμφὶ μέγαν καὶ Ἀρήϊον Ἰδομενῆα.
Ἴεκτωρ μὲν μετὰ τοῖσιν ὀμίλει, μέρμερα ῥέζων
ἔγχετ' ὅτ' ἵπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·
οὐδ' ἂν πω χάζοντο κελεύθου δῖοι Ἀχαιοὶ,
εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠὲ κόμοιο, 505
παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
ἰὼ τριγλώχινι βαλὼν κατὰ δεξιὸν ὤμον.
τῷ ῥα περιῖδδισαν μένεα πνεύοντες Ἀχαιοὶ,
μή πως μιν πολέμοιο μετακλινθέντος ἔλοιεν.

493 ὀπαζόμενος Διὸς ὕμβρω.] *Forced on by, i. e. swollen and turbid with, the rain sent by Zeus.*

494 πολλὰς δρυὺς...ἐσφέρεται.] *It sweeps into itself, i. e. into its own current, hence nearly=bears along with it.*

495 ἀφυσγετόν.] *The slime and mud &c. which the river carries with it, probably from ἀφύσσω. Dante's sua preda, Purg. v. 129.*

502 μέρμερα.] *Terrible deeds or*

deeds causing care, always of deeds done in war, VIII. 453.

504 χάζοντο κελεύθου.] *Would not yet have retreated from the course they had taken, i. e. pretty nearly from the ground they occupied. Our own would not have given way, is a very similar expression.*

507 ἰὼ τριγλώχινι.] *With a three barbed arrow. Dative of the instrument. Conf. v. 393.*

509 πολέμοιο μετακλινθέντος.]

αὐτίκα δ' Ἰδομενεὺς προσεφάνεε Νέστορα δῖον 510

“ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
ἄγρει, σῶν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων
βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
ἱητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων
[ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν].” 515

Ὡς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων
βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος·
μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἄκοντε πετέσθην
νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520

Κεβριόνης δὲ Τρώας ὀρινομένους ἐνόησεν
Ἐκτορι παρβεβαὼς, καὶ μιν πρὸς μῦθον ἔειπεν
“Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν,
ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
Τρῶες ὀρίνονται ἐπιμῖξ, ἵπποι τε καὶ αὐτοί. 525

Αἴας δὲ κλονέει Τελαμώνιος· εὐ δέ μιν ἔγνω·
εὐρὺ γὰρ ἀμφ' ὤμοισιν ἔχει σάκος. ἀλλὰ καὶ ἡμεῖς
κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἐνθα μάλιστα
ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
ἀλλήλους ὀλέκουσι, βοή δ' ἄσβεστος ὄρωρεν.” 530

Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
μάστιγι λυγρῇ· τοὶ δὲ πληγῆς αἶοντες

Since the battle had turned, i. e. since the Trojans were now gaining the day; or perhaps *since the ranks* (of the Greeks) had given way. πόλεμος is sometimes used=*an army*, just as (say L. and S.) in old French *bataille*=a battalion; or as in old English *battle* is used for the whole array of fighting men.

512 ἄγρει.] *Come! or be quick!* literally *seize hold* of the thing. This imperative is from the obsolete ἀγρέω, of which no other traces remain, except the plural ἀγρεῖτε, and some derivatives, ἀγρα and ἀγρεύω, παλινάγρετος, αὐτάγρετος, ζωγρεῖν (=ζῶν ἀγρεῖν), &c. Its place was supplied by αἰρέω.

518 Ἀσκληπιοῦ υἱός.] Not, by birth, *the son of*, but merely=*following the same profession as*, Asclepius, with some reference, no doubt, to the old system of caste, according to which professions were hereditary and were retained in the same families. Ἀσκληπιάδαι, and Ἀσκληπιοῦ παῖδες are used by Plato as=*iatroi*. *Rep.* III. pp. 405, 406, 408.

529 κακὴν ἔριδα προβαλόντες.] *Having put forward*, i. e. *having advanced and begun the wretched strife*. Conf. ἐριδα προφέρονται, III. 7.

532 πληγῆς αἶοντες.] *Feeling the blow*. Some translate the part. in its literal sense *hearing*, and un-

ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,
 στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον, 535
 ἄς ἄρ' ἀφ' ἱππείων ὀπλέων ῥαθάμιγγες ἔβαλλον
 αἳ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἴετο δῦναι ὄμιλόν
 ἀνδρόμεον ῥῆξαί τε μετάλμενος· ἐν δὲ κυδοιμὸν
 ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540
 ἔγχετ' ἄορί τε μεγάλοισί τε χερμαδίοισιν,
 Αἴαντος δ' ὀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γάρ οἱ νεμεσᾶθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ἄρσεν
 στῇ δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἐπταβόειον, 545
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικῶς,
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
 ὥς δ' αἰθῶνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,
 οἷτε μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι 550
 πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὔτι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον ἀτσοῦσι θρασειάων ἀπὸ χειρῶν,

derstand it in connexion with the preceding epithet λιγυρῇ, but the transference of words, which apply properly to one of the senses, to another of them is not uncommon. Conf. κτύπος οὔατα βάλλει, X. 535.

538 ἀνδρόμεον] = ἀνδρῶν.

539 μίνυνθα δὲ χάζετο δουρός.] *And little (i. e. not at all) did he cease from (using) his spear, i. e. he fought on incessantly.* ὀλίγον is used (v. 800) in the same sense as μίνυνθα here.

545 ταφῶν.] *Astounded.* A 2nd aorist form, used only in the participle. The perfect τέθηπα, and the tenses formed from it are the only other parts of the verb used by Homer.

547 ὀλίγον γόνυ γουνὸς ἀμείβων.] *Literally with short steps, shifting*

leg for leg, i. e. stepping slowly backwards.

550 βοῶν πῖαρ.] Either, literally, *the fat of the oxen*, in favour of which the passages may be quoted in which the lion is described as devouring the entrails first, covered as they would be with fat, l. 176, xvii. 64, xviii. 583; and to which the phrase ἐκ θυμὸν ἐλέσθαι gives support grammatically, vid. v. 346. Or again, the words have been explained as = *the best and choicest of the oxen*, conf. xvii. 62, which has the advantage of giving the better sense, and being the interpretation recognized by the older commentators.

552 οὔτι πρήσσει.] *He effects nothing.* Vide l. 562.

καιόμεναί τε δεταί, τάσ τε τρεῖ ἐσσύμενός περ·
 ἡῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555
 ὥς Αἶας τότε' ἀπὸ Τρώων τετιημένος ἦτορ
 ἦϊε, πόλλ' ἀέκων· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν.
 ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας
 νωθῆς, ᾧ δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἐάγη,
 κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες 560
 τύπτουσιν ῥοπάλοισι· βίη δέ τε νηπίη αὐτῶν·
 σπουδῇ δ' ἐξήλασσαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὥς τότε' ἔπειτ' Αἶαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565
 Αἶας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς
 αὐτὶς ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας
 Τρώων ἵπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν.
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὀδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσσηγὺ 570
 ἰστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγειν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγὺ, πάρος χρόα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
 Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱὸς 575
 Εὐρύπυλος πυκινοῖσι βιαζόμενον βελέεσσιν,
 στῆ ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·

555 τετιηότι θυμῷ.] *With sorrowful spirit.* For this, and τετιημένος in next line, conf. VIII. 437.

558 ἐβιήσατο.] *Forces his way in spite of.* Frequentative aorist. Conf. IV. 161.

559 ᾧ δὴ...ἐάγη.] *About whom many thick sticks have been broken.* According to Buttmann, ἀμφὶς ἐάγη here means *have been broken in two*, the idea of *separation* being frequently implied by ἀμφὶς, as in XIII. 706. ᾧ must then mean *for whose benefit*, dativus (in)commodi. The Scholiast explains the words as =

περικλάσθη. The beating here mentioned is probably not that given by the boys, but on many previous occasions, thus hardening the animal against the blows he now received. The aorist, if so, must be used = perfect, a rare but admissible use.

562 σπουδῇ.] *With difficulty.* II. 99.

574 λιλαιόμενα χροὸς ἄσαι.] *Eager to satiate themselves with his flesh.* For λιλαιόμενα vide IV. 465.

576 πυκινοῖσι.] *Thick, i. e. thickly showered.*

Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 580
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἷστῳ
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 στῆτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμάρ
 Αἴανθ', ὥς βελέεσσι βιάζεται· οὐδέ ἔ φημι 590
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος. ἀλλὰ μάλ' ἄντην
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

Ὡς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίοι ἔστησαν, σάκε' ὤμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυθεν Αἴας,
 στῆ δὲ μεταστρεφθεὶς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 595
 ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηληϊᾶι ἵπποι
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 ἐστήκει γὰρ ἐπὶ πρύμνῃ μεγακήτεϊ νηϊ, 600
 εἰσορόων πόνον αἰπὺν ἰῶκά τε δακρυόεσσαν.
 αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπεν,
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας
 ἔκμολεν ἴσος Ἀρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός 605

“Τίπτε με κικλήσκες, Ἀχιλεῦ; τί δέ σε χρεὼ ἐμεῖο;”

589 Αἴανθ'] = Αἴαντι, the ι of the dat. sing. being elided here as at l. 544. The full construction of ἀμύνω occurs here, viz. the acc. of the thing warded off, the dative of the person from whom it is warded off, conf. l. 456. Sometimes the dat. of the person is omitted, sometimes the accus. of the thing (l. 486), as is frequently the case with the similar word χραισμέω, l. 28.

596 δέμας πυρός.] Like burning fire. The acc. δέμας (= εἶδος) stands

here absolutely, like the later δίκη, τρόπον, &c. (conf. XVIII. 1), having acquired from long usage the force of a preposition or adverb.

600 μεγακήτεϊ.] With a large hollow or hold. II. 581, VIII. 222.

604 κακοῦ δ' ἄρα, κ.τ.λ.] For it was the exhortation of Nestor which first suggested the plan which ended in his death.

606 τί δέ σε χρεὼ ἐμεῖο;] Sc. χρεὼ ἐστι. Conf. X. 43.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

“Δῖε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,
νῦν ἵτω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
λίσσομένους· χρεῖῳ γὰρ ἱκαίνεται οὐκέτ' ἀνεκτός. 610

ἀλλ' ἴθι νῦν, Πάτροκλε διίφιλε, Νέστορ' ἔρειο
ὄντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
ἦτοι μὲν τάγ' ὅπισθε Μαχάονι πάντα ἔοικεν
τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
ἵπποι γάρ με παρήϊξαν πρόσσω μεμανῦαι.” 615

Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,
βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδεω ἀφίκοντο,
αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620
ἐξ ὀχέων· τοὶ δ' ἰδρῷ ἀπεψύχοντο χιτώνων,
στάντε ποτὶ πνοιήν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα
εἰς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.

τοῖσι δὲ τεῦχε κυκείῳ εὐπλόκαμος Ἑκαμήδῃ,
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625
θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
ἔξελον, οὔνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.

ἥ σφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
καλὴν κυανόπεζαν εὐξοον, αὐτὰρ ἐπ' αὐτῆς
χάλκειον κάνεον, ἐπὶ δὲ κρόμυον, ποτῷ ὕψον, 630
ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν,
πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραῖος,
χρυσείοις ἥλοισι πεπαρμένον· οὗατα δ' αὐτοῦ
τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον
χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν. 635

611 ἔρειο] = ἔρεο, i. e. ἔρου, imperat. pres. of ἔρομαι.

624 κυκείῳ] = κυκεῶνα, just as in 621 ἰδρῷ = ἰδρώτα· a *potion*. For the contents of it vide 639, 640.

630 κρόμυον ποτῷ ὕψον.] *An onion as a relish for the draught.*

631 ἀλφίτου ἱεροῦ ἀκτὴν.] *Sacred barley meal.* Sacred, because

under the protection of Demêter. Conf. v. 499.

634 ἀμφὶς ἕκαστον.] *On either side of each of them.*

635 νεμέθοντο.] *Were feeding,* i. e. were so figured that they appeared to be feeding. There is some difficulty in explaining the δύω πυθμένες. It is not improbable that

ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
 πλείον ἐόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 ἐν τῷ ρά σφι κύκησε γυνὴ εἰκυῖα θεῇσιν
 οἴνῳ Πραμνεῖῳ, ἐπὶ δ' αἵγειον κνῆ τυρὸν
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνεν,
 πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκείῳ.
 τῷ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρῃσιν ἐφίστατο, ἰσόθεος φῶς.
 τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὤρτο φαεινοῦ,
 ἐς δ' ἄγε χειρὸς ἐλὼν, κατὰ δ' ἐδριάασθαι ἄνωγεν.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον

640

645

“Οὐχ ἔδος ἐστὶ, γεραιὲ διοτρεφές, οἷδέ με πείσεις.
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι
 ὄντινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς
 γιγνώσκω, ὁρώ δὲ Μαχάονα, ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἴμ' Ἀχιλῆϊ.
 εὖ δὲ σὺ οἶσθα, γεραιὲ διοτρεφές, οἷος ἐκείνος
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.”

650

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
 “Τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ἔσσοι δὴ βέλεσιν βεβλήαται; οὐδέ τι οἶδεν
 πένθεος ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι

655

the cup may have been a δέπας ἀμφικύπελλον (I. 584), which might be spoken of as having two bottoms, because it had two ends either of which might equally well be used to rest it on. This will explain the four handles, viz. two handles at each end.

638 κύκησε ... οἴνῳ Πραμνεῖῳ.] *Mixed a draught with Pramnian wine.* Dative of the material regarded as that by means of which the mixture was prepared (conf. X. 438), and so referred by Jelf to the instrumental dative.

642 ἀφέτην πολυκαγκέα δίψαν.] *Had quenched their parching thirst.* Conf. I. 469.

648 οὐχ ἔδος ἐστὶ.] *I cannot sit down.* Conf. XXIII. 205.

649 νεμεσητὸς.] The verbal adjective in τος properly signifies that which is a proper object for the action of the verb from which it is derived. Here however the context requires that an active force should be given to it. It must be translated *wrathful*, or *ready with displeasure*. Conf. Soph. *Phil.* 607, λωβήτ' ἐπη, *insulting words*. The same word occurs again, *Trachiniae*, 538 = *ruinous* or *mischievous*. Conf. also *Il.* XII. 304, ἀπείρητος. In all these cases, as here, an active sense is to be given to the verbal in τος.

ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδείδης, κρατερὸς Διομήδης, 660
 οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων·
 [βέβληται δὲ καὶ Εἰρύπυλος κατὰ μηρὸν ὀϊστῶ·]
 τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο
 ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς
 ἐσθλὸς ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665
 ἢ μένει εἰσόκε δὴ νῆες θοαὶ ἄγχι θαλάσσης,
 Ἀργείων ἀέκητι, πυρὸς δηϊοιο θέρωνται,
 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ;—οὐ γὰρ ἐμὴ ἴς
 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη, 670
 ὥς ὅπ' ἴτ' Ἥλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,
 ἐσθλὸν Ὑπείροχίδην, ὃς ἐν Ἥλιδι ναιετάασκεν,
 ῥύσι' ἐλαυνόμενος. ὁ δ' ἀμύνων ἦσι βόεσσιν
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675
 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.
 ληϊδα δ' ἐκ πεδίου συνελάσσαμεν ἤλιθα πολλήν,
 πεντήκοντα βοῶν ἀγέλας, τόσα πώεα οἰῶν,
 τόσσα συῶν συβόσεια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.
 καὶ τὰ μὲν ἤλασάμεσθα Πύλον Νηληϊῶν εἴσω
 ἐννύχιοι προτὶ ἄστυ· γεγήθει δὲ φρένα Νηλεὺς,
 οἷνεκά μοι τύχε πολλὰ νέφ' πόλεμόνδε κίοντι.
 κήρυκες δ' ἐλγύνον ἡμ' ἠοῖ φαινομένηφιν 685
 τοὺς ἴμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖη·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρευν· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφείλον,

663 νέον.] Adverbial *just now*.

667 πυρὸς δηϊοιο.] For this use of the causal genitive conf. II. 415 (note) and VI. 331.

674 ῥύσι' ἐλαυνόμενος.] *Driving off (cattle) by way of reprisal*, vide 686, &c. ἐλαυνόμενος agrees with ἐγὼ in line 672.

677 ἤλιθα πολλήν.] *In very great abundance*. ἤλιθα (from ἄλις) is always used by Homer with πούλως.

682 Πύλον Νηληϊῶν.] Acc. of movement to a place. εἴσω is added epexegetically.

ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἤμεν.
 ἐλθὼν γὰρ ῥ' ἐκάκωσε βίῃ Ἑρακληεῖη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσοι ἄριστοι.
 δώδεκα γὰρ Νηλῆος ἀμύμονος υἱέες ἤμεν·
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695
 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἰῶν
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἡλιδι δῖη,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ἔχουσιν,
 ἐλθόντες μετ' ἅεθλα. περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἄναξ ἀνδρῶν Αὐγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκεν
 [δαιτρεύειν, μὴ τις οἱ ἀτεμβόμενος κίοι ἴσης]. 705
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστυ
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοί τε πολεῖς καὶ μώνυχες ἵπποι,
 πανσυδίῃ· μετὰ δέ σφι Μολίονε θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὐπω μάλα εἰδότε θούριδος ἀλκῆς. 710
 ἔστι δέ τις Θρυόεσσα πάλις, αἰπεῖα κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτῃ Πύλου ἡμαθίεντος·
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεδίου μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς

691 τῶν προτέρων ἐτέων.] *Through those former years.* Gen. of time. Conf. Plato, *Sympos.* p. 172 C, οὐκ οἶσθ' ὅτι πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν;

702 ἵππων.] Gen. of the cause of his sorrow, conf. II. 689, &c. So, too, in next line, ἐπέων and ἔργων.

705 μὴ τις οἱ, κ.τ.λ.] *That no*

one might go away deprived of his fair portion. οἱ is here nearly redundant. It must be explained as a dativus ethicus.

[τοῦ.] Sc. μόρας.

712 νεάτῃ.] *The last, the furthest.*

714 ἄμμι δέ.] This is the apodosis, introduced by δέ.

εἶα θωρήσσεσθαι, ἀπέκρυσεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέπρεπον ἡμετέροισιν, 720
 καὶ πεζός περ ἐὼν, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμός Μινυήϊος εἰς ἅλα βάλλων
 ἐγγύθεν Ἀρήνης, ὅθι μέλαιμεν Ἡῶ διαν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.
 ἔνθεν πανσυδίῃ σὺν τεύχεσι θωρηχθέντες 725
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλὰ,
 ταῦρον δ' Ἀλφειῷ, ταῖρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βουὴν ἀγελαίην,
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσιν 730
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστνυ διαπραθέειν μεμαῶτες.
 ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἀρης·
 εὔτε γὰρ ἡέλιος φαέθων ὑπερέσχεθε γαίης, 735
 συμφερόμεσθα μάχῃ, Διί τ' εὐχόμενοι καὶ Ἀθήνη.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητήν· γαμβρὸς δ' ἦν Αὐγείας,
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740
 ἥ τόσα φάρμακα ἤδη ἴσα τρέφει εἶρεῖα χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρεϊ δουρὶ,
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στῆν ῥα μετὰ προμάχοισιν. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745
 ἡγεμόν' ἱππῆων, ὃς ἀριστεύεσκε μάχεσθαι.
 αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον

722 εἰς ἅλα βάλλων. *Falling into the sea.* The active is used, as here, with a neuter sense at XXIII. 462.

726 ἔνδιοι.] *We at mid-day.* A construction like εὐδον παννύχιοι, II. 2.

731 ἕκαστος.] For this common addition of a singular after a plural verb in the early part of the sentence conf. VIII. 347, IX. 88, 311. It implies merely that what has been asserted generally of all, is true of every single individual.

φῶτες ὁδὰξ ἔλον οὐδας, ἐμῷ ὑπὸ δουρὶ δαμέντες·
 καὶ νῦ κεν' Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα, 750
 εἰ μὴ σφωε πατὴρ εὐρυκρείων ἐνοσίχθων
 ἐκ πολέμου ἐσάωσε, καλύψας ἥερι πολλῇ.
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξεν·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
 πέτρης τ' Ὀλενίης, καὶ Ἀλεισίου ἔνθα κολώνη
 κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνη.
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 ἄψ' ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετίωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν.
 ὥς ἔον, εἶποτ' ἔον γε μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
 οἷος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὀληται.
 ὦ πέπον, ἦ μὲν σοίγε Μενότιος ὦδ' ἐπέτελλεν 765
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν.
 νῶϊ δέ τ' ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεὺς,
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὥς ἐπέτελλεν.
 Πηλῆος δ' ἰκόμεσθα δόμους εὐναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιῖδα πουλυβότειραν. 770
 ἔνθα δ' ἔπειθ' ἥρωα Μενόιτιον εὖρομεν ἔνδον
 ἠδὲ σέ, παρ δ' Ἀχιλῆα. γέρων δ' ἱππηλάτα Πηλεὺς
 πίονα μηρὶ ἔκαιε βοὸς Διὶ τερπικεραύνῳ
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,

752 ἥερι πολλῇ.] *With a thick mist*, v. 770. ἀήρ is opposed by Homer to αἰθήρ, the clear upper air, the residence of the Gods, II. 412.

761 εὐχετόωντο.] *Gave thanks*, as at *Od.* VIII. 467.

762 ὥς ἔον, εἶποτ' ἔον γε.] *Thus I was, if indeed I ever was*, among men. The past had so long gone by that Nestor could scarcely feel the reality of what he had been telling—that he, old as he now was, had once fought as he had just described. *Conf.* III. 180, XXIV. 426.

αὐτάρ, κ.τ.λ.] *But Achilles will alone enjoy his valour*, i. e. he does not choose that others should reap any benefit from it.

774 αὐλῆς ἐν χόρτῳ.] *In the enclosure of the court* = ἐν αὐλῇ, the wall of which is here designated by χόρτος. χόρτος has also been explained as = *the feeding place*; here, *that part of the court in which cattle were kept*; but it is very doubtful whether the word can mean this in Homer. The first explanation given is that of the Scholiast.

σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσιν.

775

σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
στήμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
ἐς δ' ἄγε χειρὸς ἐλὼν, κατὰ δ' ἐδριάασθαι ἄνωγεν,
ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισ θεῖμις ἐστίν.

αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτῆτος,

780

ἦρχον ἐγὼ μύθοιο, κελεύων ὑμῖν ἅμ' ἔπεσθαι·

σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἅμφω πόλλ' ἐπέτελλον.

Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ

αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·

σοὶ δ' αὖθ' ᾧδ' ἐπέτελλε Μενόιτιος, Ἄκτορος υἱός

785

ἑτέκνον ἐμὸν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,

πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὅγε πολλὸν ἀμείνων.

ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἡδ' ἱποθέσθαι

καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθὸν περ·

ὥς ἐπίτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν 790

ταῦτ' εἵποις Ἀχιλῆϊ δαΐφρονι, αἷ κε πίθηται.

τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις

παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἐταίρου.

εἰ δέ τινα φρεσὶν ἦσι θεοπροπίην ἀλεείνει

καὶ τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,

795

ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω

Μυρμιδόνων, αἷ κέν τι φόως Δαναοῖσι γένηαι·

καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,

776 ἀμφὶ βοὸς ἔπετον κρέα.] i. e. ἀμφέπετον βοὸς κρέα. *Were busy about* (i. e. *in dressing*) *the flesh of an ox*, XXIV. 622.

779 ἃ τε ξείνοισ θεῖμις ἐστίν.] *Which is the customary right of strangers.* ξείνοισ may be explained as a *dativus commodi* joined with θεῖμις, a construction we find in *Od.* XIV. 56; or the whole phrase may be understood as elliptical, and παραθεῖναι supplied from the precedent words, governing the dative ξείνοισ, and itself dependent upon θεῖμις. This use of an infinitive with θεῖμις is very common, XIV. 386, &c. It

may also stand without an infinitive in the sense first assigned to it here. XXIII. 44, IX. 134.

788 πυκινὸν ἔπος] *A prudent word.* The original sense of πυκινός is *closely put together, compact*; hence, metaphorically, *wise or prudent*.

791 εἵποις] = εἶποις ἄν. *Conf.* VIII. 358, XXIII. 151; just as we have seen the subjunctive too used without ἄν, in the same sense as if ἄν were present, I. 262. The force of the optative here is that of a softened imperative—a suggestion rather than a command.

αἶ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι υἷες Ἀχαιῶν 800
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 [ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας αὐτῇ
 ὥσαισθε προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων.]”

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδαην Ἀχιλλῆα. 805
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο
 ἴξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ἦην, τῇ δὴ καὶ σφί θεῶν ἐτετεύχματο βωμοὶ,
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησεν,
 διογενὴς Εὐαιμονίδης, κατὰ μηρὸν οὔστῳ. 810

σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ᾤκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα 815

“Ἄ δειλοὶ, Δαναῶν ἡγήτορες ἠδὲ μέδοντες,
 ὥς ἄρ' ἐμέλλετε, τῇλε φίλων καὶ πατρίδος αἵης,
 ἄσκειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ, διοτρεφὲς Εὐρύπυλ' ἦρως,
 ἣ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοὶ, 820
 ἣ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἤυδα
 “Οὐκέτι, διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν
 ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰεὶ.
 ἀλλ' ἐμέ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,
 μηροῦ δ' ἔκταμ' οὔστῳ, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν

799 αἶ κέ σε τῷ ἴσκοντες.] *If, thinking thee like him, i. e. mistaking thee for him.*

801 ὀλίγη δέ τε, κ.τ.λ.] Heyne understands γένηται here, and connects the words with the preceding

clause. It is better to take them by themselves, as relating to the state of things then present. *But little repose have we now from war.*

813 μέν] = μήν, as at I. 154.

νίϝ' ὕδατι λιαρῶ, ἐπὶ δ' ἥπια φάρμακα πάσσε,
 ἐσθλὰ, τὰ σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
 ἱητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,
 τὸν μὲν ἐνὶ κλισίῃσιν ὀτομαι ἔλκος ἔχοντα,
 χρητίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος,
 κεῖσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἄρηα." 835

Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός
 "Πῶς τ' ἄρ' ἔοι τάδε ἔργα; τί ῥέξομεν, Εὐρύπυλ' ἥρως;
 ἔρχομαι, ὅφρ' Ἀχιλλῇ δαίφρονι μῦθον ἐνίσπω,
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὖρος Ἀχαιῶν· 840
 ἀλλ' οὐδ' ὥς περ σεῖο μεθήσω τειρομένοιο."

Ἦ καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 ἔνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
 ὄξυν βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν 845
 νίϝ' ὕδατι λιαρῶ, ἐπὶ δὲ ῥίζαν βάλε πικρὴν
 χερσὶ διατρίψας, ὀδυνήφατον, ἥ οἱ ἀπάσας
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἷμα.

845 περιπευκές.] *Very piercing, deeply piercing.* Conf. note on ἔχεπευκές, I. 51.

ΙΛΙΑΔΟΣ Μ.

SUMMARY.

The Greeks are driven back within the wall; (a structure which Poseidon and Apollo hated, and were about to destroy after the departure of the Greek army). The Trojans press closely upon them, and prepare to cross the trench (1—59). In order to do so they dismount from their chariots, and make an attack in five divisions (60—107). Asius attacks one of the gates, and is forced back with great slaughter of his troops (108—194). Hector refuses to be deterred by omens from pressing hard on the Greeks. They resist him with determination, and especially the two Ajaces (195—289). Sarpedon and Glaucus attack the defences in another part, and are opposed by Menestheus, Telamonian Ajax and Teucer. Sarpedon's comrade Epicles, and Glaucus are wounded. At length Sarpedon tears down a battlement (290—399). The Greeks keep back Sarpedon's followers who attempt to pass the defences. A hand to hand fight goes on upon the wall, neither party gaining any ground. Finally Hector bursts open a gate with a huge stone, and makes a clear road to the ships for himself and his soldiers (400—471).

Τ Η Σ Ι Λ Ι Α Δ Ο Σ

ΡΑΨΩΙΔΙΑ Μ.

Ὡς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς .
 ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο
 Ἀργεῖοι καὶ Τρῶες ὁμιλαδόν· οὐδ' ἄρ' ἔμελλεν
 τάφρος ἔτι σχήσειν Δαναῶν καὶ τεῖχος ὕπερθεν
 εὐρὺ, τὸ ποιήσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 ἤλασαν· οὐδὲ θεοῖσι δύσαν κλειτὰς ἐκατόμβας,
 ὄφρα σφιν νῆας τε θοὰς καὶ ληΐδα πολλὴν
 ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
 ἀθανάτων· τὸ καὶ οὔτι πολὺν χρόνον ἔμπεδον ἦεν.
 ὄφρα μὲν Ἑκτωρ ζῶς ἔην καὶ μῆνι' Ἀχιλλεὺς
 καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλεν,
 τίφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν.
 αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
 πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,
 πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,
 Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,
 δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
 τεῖχος ὀμαλδῦναι, ποταμῶν μένος εἰσαγαγόντες,
 ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσιν,
 Ῥῆσός θ' Ἐπτάπορίς τε Κάρησός τε Ῥοδῖός τε
 Γρίνικός τε καὶ Αἴσηπος δῖός τε Σκάμαιδρος

4 σχήσειν.] *To keep them* (i. e. *the Trojans*) *out*. Conf. XIII. 51.

8 ῥύοιτο.] *Should defend*. ῥύομαι had the same original meaning as ἐρύομαι, but is confined in use chiefly to the sense it bears here. Conf. I. 216.

9 τῷ.] *Wherefore*=δι' δ. Conf. III. 176.

18 ὀμαλδῦναι.] (From ὀμαλός=ἀπαλός, *tender*), originally *to render soft*, and so easy to be destroyed; hence *to destroy*.

καὶ Σιμέεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλειαι
 κάππεσον ἐν κονίῃσι καὶ ἡμιθέων γένος ἀνδρῶν
 τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,
 ἐννῆμαρ δ' ἐς τεῖχος ἵει ῥόον· ὕε δ' ἄρα Ζεὺς 25
 συνεχὲς, ὅφρα κε θῦσσον ἀλίπλοα τείχεα θείη.
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεσσι τρίαῖναν
 ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμεῖλια κύμασι πέμπεν
 φιλτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοὶ,
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον, 30
 αὐτὶς δ' ἡῖνα μεγάλην ψαμάθοισι κάλυψεν,
 τεῖχος ἀμαλδύνας· ποταμούς δ' ἔτρεψε νέεσθαι
 καὶ ῥόον, ἥπερ πρόσθεν ἵεν καλλίρροον ὕδωρ.

Ὡς ἄρ' ἔμελλον ὀπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει 35
 τεῖχος ἐϋδμητον, κανάχιζε δὲ δοῦρατα πύργων
 βαλλόμεν'. Ἀργεῖοι δὲ Διὸς μᾶστιγι δαμέντες
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐελμένοι ἰσχανόωντο,
 Ἐκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·
 αὐτὰρ ὃγ', ὥς τὸ πρόσθεν, ἐμόρνατο ἶσος ἀέλλη. 40
 ὥς δ' ὅτ' ἂν ἐν τε κύνεσσι καὶ ἀνδράσι θηρευτῇσιν
 κάπριος ἢ ἐλέων στρέφεται σθένει βλεμεαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίοι ἵστανται καὶ ἀκοντίζουσι θαμειᾶς
 αἰχμὰς ἐκ χειρῶν τοῦ δ' οὐποτε κυδάλιμον κῆρ 45
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνηορίῃ δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·

22 βοάγρια.] *The spoils of oxen, i. e. shields constructed of ox-hides.*

25 ἐς τεῖχος ἵει ῥόον.] *He directed the stream of waters against the wall.*

28 κύμασι.] *With his waves.* Dative of the instrument.

33 καὶ ῥόον] = κατὰ ῥόον. Here = *in their proper channel or course.*

ἵεν.] For ἵεσαν, imperf. of ἵημι.

36 δούρατα πύργων βαλλόμενα.] These words have been interpreted, *the spears striking against the towers,* and (better) *the timber-work of the*

towers struck. Βάλλομαι, in Homer, means *to be struck not to strike.* Conf. two very similar passages IX. 574 and 588.

38 ἐελμένοι.] *Driven together.* Conf. I. 409.

39 μήστωρα φόβοιο.] *Counsellor (i. e. cause) of flight.* Conf. V. 272.

43 πυργηδόν.] *Into a solid body, or πύργος.* Vide IV. 334.

46 ἀγνηορίῃ.] *His excessive courage or spirit.* From ἀγαν and ἀνῆρ, sometimes used in a bad sense = *arrogance, insolence.*

ὅππῃ τ' ἰθύσῃ, τῇτ' εἴκουσι στίχες ἀνδρῶν
 ὥς Ἐκτωρ ἀν' ὄμιλον ἰὼν ἐλλίσσεθ' ἐταίρους,
 τάφρον ἐποτρύνων διαβαινέμεν. οὐδέ οἱ ἵπποι 50
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ· οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥηϊδίῃ· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἔστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσιν 55
 ὀξέσιν ἡρήρει, τοὺς ἔστασαν υἱες Ἀχαιῶν .
 • πυκνοὺς καὶ μεγάλους, δητῶν ἀνδρῶν ἀλεωρήν.
 ἔνθ' οὐ κεν ῥέα ἵππος ἐὺτροχον ἄρμα τιταίνων
 ἐσβαίῃ, πεζοὶ δὲ μενοίνεον εἰ τελέουσιν.
 δὴ τότε Πουλυδάμας θρασὺν Ἐκτορα εἶπε παραστάς 60
 “Ἐκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους.
 ἡ δὲ μάλ' ἀργαλέῃ περάαν· σκόλοπες γὰρ ἐν αὐτῇ·
 ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.
 ἔνθ' οὐπὼς ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἵππεῦσι· στεῖνος γὰρ, ὅθι τρώσεσθαι ὀίω.
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἴετ' ἀρήγειν,
 ἡ τ' ἂν ἔγωγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς· 70
 εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται

52 ἀπὸ γὰρ δειδίσσετο τάφρος.]
For the broad trench kept them off in fear.

54 κρημνοὶ γάρ, κ.τ.λ.] *For its banks were overhanging and steep on both sides along its whole course; and, above, it was furnished with sharp palisades, which the sons of the Greeks set (there), firm and great, a defence against their enemies.*

κρημνοὶ ἐπηρεφέες.] *Lit., overhanging precipices.*

55 ἔστασαν.] Here = ἔστησαν, 1st aorist of ἵστημι. Another reading is ἵστασαν, imp. act., but the sense requires an aorist rather than an imperfect.

57 ἀλεωρήν.] *Properly, a means of escape; and, hence, a defence.* (Cf. XV. 533.) From ἀλέομαι.

59 μενοίνεον εἰ τελέουσιν.] We may here repeat *κε* from the former clause, with *μενοίνεον*, and translate, *And foot-soldiers would have doubted whether they should accomplish the matter.* The Scholiast explains *εἰ τελέουσιν* (Epic future) by *εἰ παρέλθοιεν*. For this emphatic use of the indicative, conf. Soph. *O. T.* 1392. If we do not repeat the *κε* from the previous clause, the words will of course express a fact of actual occurrence, *and the foot-soldiers were doubting, &c.*

ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
οὐκέτ' ἔπειτ' ὅτω οὐδ' ἄγγελον ἀπονέεσθαι
ἄψορρον προτὶ ἄστυ ἐλιχθέντων ὑπ' Ἀχαιῶν.
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.

75

ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες
Ἔκτορι πάντες ἐπώμεθ' ἀολλῆες· αὐτὰρ Ἀχαιοὶ
οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφῆπται."

Ὡς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων, 80
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε.

οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο,
ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα δῖον.

ἠνιόχῳ μὲν ἔπειτα ἐὼ ἐπέτελλεν ἕκαστος

ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ·

85

οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,

πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

Οἱ μὲν ἅμ' Ἔκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τείχος ῥηξάμενοι κοίλης ἐπὶ νηυσὶ μάχεσθαι.

90

καί σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὄχεσφιν
ἄλλον Κεβριόναο χερείονα κάλλιπεν Ἔκτωρ.

τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,

τῶν δὲ τρίτων Ἐλενος καὶ Δηΐφοβος θεοειδής,

υἱε δὴ Πριάμοιο· τρίτος δ' ἦν Ἀσιος ἥρως,

95

Ἀσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρουν ἵπποι

αἰθωνες μεγάλοι, ποταμοῦ ἀπὸ Σελλήεντος.

τῶν δὲ τετάρτων ἦρχεν εὖς πάϊς Ἀγχίσαο,

Αἰνεΐας, ἅμα τῷγε δὴ Ἀντήνορος υἱε,

72 ἐνιπλήξωμεν.] If we have entered hurriedly, fallen into, xv. 344.

77 πρυλῆες.] Here evidently used of mounted soldiers who dismount and fight on foot. Conf. v. 744, xi. 49. For the fact of their dismounting here, vide line 83.

79 ὀλέθρου πείρατα.] The end of destruction, i. e. that destruction brings. Like τέλος θανάτοιο. Conf. vi. 143. It is explained also as =

τέλειος ὄλεθρος, utter destruction, a sense not borne out by the similar phrase, νίκης πείρατα, vii. 102, which does not mean complete victory.

93 τῶν ἐτέρων.] The second band. ἕτερος is here = δεύτερος. Conf. Od. x. 354, and Xen. Cyr. ii. 3, ἔπειτα δὲ ὁ οὐραγὸς τοῦ ἐτέρου λόχου ἐπὶ τούτοις, καὶ ὁ τρίτος καὶ ὁ τέταρτος ὡσαύτως.

Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100

Σαρπηδὼν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,
πρὸς δ' ἔλετο Γλαῦκον καὶ Ἀρήϊον Ἀστεροπαῖον·
οἱ γάρ οἱ εἴσαντο διακριδὸν εἶναι ἄριστοι
τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.

οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσιν, 105
βάν ῥ' ἰθὺς Δαναῶν λεληημένοι, οὐδ' ἔτ' ἔφαντο
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.

Ἐνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι
βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·

ἀλλ' οὐχ Ὑρτακίδης ἔθελ' Ἀσιος, ὄρχαμος ἀνδρῶν, 110

αὐθι λιπεῖν ἵππους τε καὶ ἡνιόχον θεράποντα,
ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι βοῆσιν,

νήπιος, οὐδ' ἄρ' ἔμελλε, κακὰς ὑπὸ κῆρας ἀλύξας,

ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν

ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν· 115

πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν

ἔγχεϊ Ἰδομενῆος, ἀγανοῦ Δευκαλίδας.

εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇπερ Ἀχαιοὶ

ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφιν·

τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120

105 ἀλλήλους ἄραρον.] When they *had locked themselves together*.

τυκτῆσι βόεσσιν.] i. e. *with their shields*. βούς alone is never used in this sense, but not unfrequently with an explanatory adjective. Conf. line 137 and VII. 238.

106 ἰθὺς Δαναῶν.] *Straight upon the Greeks*. Conf. v. 849, VIII. 336. For the frequently recurring words that follow, conf. lines 125, 126, and XI. 311. It seems better in every case to suppose them used about the flying Greeks, and not about the Trojans.

λεληημένοι.] *With eager haste*. Conf. IV. 465 (note).

107 σχήσεσθαι.] *Nor did they think that they (the Greeks) would hold out against them, would support their charge*. Conf. v. 104, and 285.

The Scholiast takes σχήσεσθαι passively, of the Trojans themselves, *that they would be checked*, but we may remember, in addition to the passages quoted above, that the words which follow here must be referred to the same persons as σχήσεσθαι, and are always used of the retreating Greeks. Conf. II. 175, IX. 235, &c., where σχήσεσθαι is explained rightly by ἀνθέξειν.

110 ὄρχαμος ἀνδρῶν.] *Leader of men*, II. 837.

117 ἔγχεϊ.] Dative of *the instrument* by means of which the decree of Fate was accomplished.

118 εἶσατο.] Epic aorist of εἶμι. *He went*.

120 διήλασεν.] As it appears, from what follows, that Asius did not enter within the gates, we must

εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχῃα,
 ἀλλ' ἀναπεπταμένας ἔχον ἄνερες, εἴ τιν' ἐταίρων
 ἐκ πολέμου φεύγοντα σωΰσειαν μετὰ νῆας.
 τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἅμ' ἔποντο
 ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι,
 νῆπιοι, ἐν δὲ πύλῃσι δὺ' ἀνέρας εὖρον ἀρίστους,
 υἷας ὑπερθύμους Λαπιθάων αἰχμητῶν,
 τὸν μὲν Πειριθόου υἷα, κρατερὸν Πολυποίτην,
 τὸν δὲ Λεοντῆα, βροτολοιγῶ ἴσον Ἀρηϊ. 130
 τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλάων
 ἔστασαν ὥς ὅτε τε δρύες οὔρεσιν ὑψικάρηνιοι,
 αἵτ' ἄνεμον μίμνουσι καὶ ὑέτον ἥματα πάντα,
 ῥίξῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι.
 ὥς ἄρα τὼ χεῖρεσσι πεποιθότες ἠδὲ βίῃφιν 135
 μίμνον ἐπερχόμενον μέγαν Ἀσιον οὐδ' ἐφέβοντο.
 οἱ δ' ἰθὺς πρὸς τεῖχος εὐδμητον, βόας αὔας
 ὑψόσ' ἀνασχόμενοι, ἔκιον μεγάλῳ ἀλαλητῷ
 Ἀσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θόωνά τε Οἰνόμαόν τε. 140
 οἱ δ' ἦτοι εἴως μὲν εὐκνήμιδας Ἀχαιοὺς
 ὄρνυον ἔνδον ἐόντες ἀμύνεσθαι περὶ νηῶν·
 αὐτὰρ ἐπειδὴ τεῖχος ἐπεσσυμένους ἐνόησαν

translate this word with reference to the clause immediately preceding it, *drove through them*, i. e. through the Greeks who were thronging in flight towards the gate, and for whose sake the gate was left open, though not unguarded.

οὐδὲ πύλῃσιν, κ.τ.λ.] *And he did not find the folding-doors closed in front of the gates (or, perhaps, entrance) and the great bar (fastened).* That the πύλαι were *gates*, distinct from the folding-doors, appears from the close of the book, vid. 460, but the interpretation is not certain. The word might be used as merely = *entrance*. On the outside and immediately facing the enemy came

the σανίδες or *folding-doors*, strengthened on the inside by two bars of iron, ὄχῃες, which met and were fastened together in the middle by a bolt, κληῖς. Conf. 453 et seq. κληῖς is used both for a *bolt*, and for that by which the bolt is withdrawn. Conf. XIII. 168. *Od.* XXI. 6, &c.

132 ἔστασαν ὥς ὅτε τε δρύες.] We need not suppose ὅτε redundant in this phrase, and in others like it. It is better to repeat the principal verb after it, as is actually done at XIII. 389.

141 εἴως μὲν.] *For a time, indeed.* αὐτὰρ in 143 answers to this μὲν. The δὲ in 145 introduces the apodosis.

Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 145 ἐκ δὲ τῷ αἵξαντε πυλάων πρόσθε μαχέσθην,
 ἀγροτέροισι σύεσσιν εἰκότε, τῷτ' ἐν ὄρεσσιν
 ἀνδρῶν ἠδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 δοχμῷ τ' αἵσσοντε περὶ σφίσιν ἄγνυτον ὕλην,
 150 πρυμνὴν ἐκτάμνουτες, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται, εἰσόκε τίς τε βαλὼν ἐκ θυμὸν ἔληται·
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς
 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφιν.
 οἱ δ' ἄρα χερμαδίοισιν εὐδμήτων ἀπὸ πύργων
 155 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων
 νηῶν τ' ὠκυπόρων. νιφάδες δ' ὥς πῖπτον ἔραζε,
 ἄστ' ἄνεμος ζαῆς, νέφεα σκιόεντα δονήσας,
 ταρφειὰς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
 ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἡμὲν Ἀχαιῶν
 160 ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὐτὸν αὖτευν
 βαλλόμεναι μυλάκεσσι καὶ ὤσπιδες ὀμφαλόεσσαι.
 δὴ ῥα τότε ἄμωξέν τε καὶ ὦ πεπλήγετο μηρῷ
 Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ηὔδα
 “Ζεῦ πάτερ, ἧ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
 165 πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἥρως Ἀχαιοὺς
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.
 οἱ δ', ὥστε σφῆκες μέσον αἰόλοι ἢ μέλισσαι
 οἰκία ποιήσωνται ὁδῷ ἐπὶ παιπαλοέσση,
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες
 170 ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων,
 ὥς οὔγ' οὐκ ἐθέλουσι πυλάων καὶ δὺ' εἶντε
 χάσσασθαι, πρίν γ' ἢ κατακτάμεν ἢ ἀλῶναι.”
 “Ὡς ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγορεύων·
 Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
 [Ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν· 175
 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεῦσαι.

160 αὐτὸν αὖτευν.] *Loudly rang.*
 Literally gave a dry sound.

the middle (of their bodies). Conf.
 III. 185.

167 μέσον αἰόλοι.] *Flexible in*

πάντη γὰρ περὶ τείχος ὀρώρει θεσπιδαῆς πῦρ
 λαῖνον· Ἀργεῖοι δὲ, καὶ ἀχνύμενοί περ, ἀνάγκη
 νηῶν ἡμύνοντο· θεοὶ δ' ἀκαχείατο θυμὸν
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180
 σὺν δ' ἔβαλον Λαπῖθαι πόλεμον καὶ δηϊοτήτα.]

Ἐνθ' αὖ Πειριθόου υἱὸς, κρατερὸς Πολυποίτης,
 δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήου·
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
 αἶχμῃ χαλκείῃ ῥῆξ' ὀστέον, ἐγκέφαλος δὲ 185
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.
 υἱὸν δ' Ἀντιμάχοιο Λεοντεὺς, ὄζος Ἄρηος,
 Ἴππόμαχον βάλε δουρὶ, κατὰ ζωστήρα τυχήσας.
 αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ 190
 Ἀντιφάτην μὲν πρῶτον, ἐπαίξας δι' ὀμίλου,
 πληῆξ' αὐτοσχεδίην· ὁ δ' ἄρ' ὕπτιος οὐδεὶ ἐρείσθη·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195
 τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
 οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
 οἳ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.
 ὄρνις γὰρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔέργων,
 φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
 ζῶν, ἔτ' ἀσπαίροντα· καὶ οὐπω λήθετο χάρμης.
 κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρὴν
 ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἦκε χαμᾶζε 205
 ἀλγήσας ὀδύνῃσι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ,

177 θεσπιδαῆς.] Literally, *divinely kindled*, or *divinely blazing*, hence = *blazing fiercely*. So too in θέσκελος, θεσπέσιος and ἀθέσφατος, the original sense is entirely dropped. Conf. I. 591, III. 4 and 130.

194 ἐπασσυτέρους.] *One upon another, in quick succession*. The

word, although a comparative in form, is not used in a comparative sense. Conf. II. 81, IV. 423, 427.

205 ἰδνωθεὶς ὀπίσω.] *Having drawn itself back*, before darting forward to inflict the wound upon the eagle.

αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.

Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν
κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.

δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς 210

“Ἑκτορ, αἰὲν μὲν πῶς μοι ἐπιπλήσσεις ἀγορῇσιν
ἐσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν
δῆμον ἔοντα παρέξ ἀγορευόμεν, οὔτ' ἐνὶ βουλῇ
οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·
νῦν δ' αὖτ' ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα. 215

μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.

ὦδε γὰρ ἐκτελέεσθαι ὀτομαι, εἰ ἐτεόν γε

Τρῳσὶν ὃδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,

αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἑέργων,

φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220

ζῶον· ἄφαρ δ' ἀφέηκε, πάρος φίλα οἰκί' ἰκέσθαι,

οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.

ὥς ἡμεῖς, εἴπερ τε πύλας καὶ τεῖχος Ἀχαιῶν

ῥηξόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοὶ,

οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225

πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ

χαλκῷ δηώσουσιν, ἀμυνόμενοι περὶ νηῶν.

ὦδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ

εἰδείη τεράων καὶ οἱ πειθοίατο λαοί.”

207 πνοιῆς ἀνέμοιο.] Circumstantial or modal dative. For an exact parallel conf. *Od.* XIV. 253, Ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραεῖ καλῷ.

208 αἰόλον ὄφιν.] αἰόλος will here bear with equal propriety the meaning *variegated in colour*, or *wriggling*, *writhing*. Buttmann decides in favour of the latter, since it is a sense which must be given to αἰόλος in some passages of Homer, and which is admissible in all. Conf. I. 167 and III. 185.

212. Since it does not at all seem good to thee (that I who am) one of the people should speak beside the question (which thou hast brought forward). δῆμον here = δημότην.

214 σὸν δὲ κράτος, κ.τ.λ.] Supply before these words ἔοικε δέ σοι, from the preceding paragraph.

215 αὐτά] = τὰ αὐτά, the same. Conf. *Od.* VIII. 107, X. 263.

218 θεοπρόπος.] A declarer of the divine will, a prophet. πρέπω, in Homer, means always to be distinguished, or pre-eminent. The original sense of the word appears to have been to press forward, or actively, to cause to press forward, to send forth. Hence θεὸς πρέπει will mean a God sends forth a sign; the sign so sent was called θεοπρόπιον, and the interpreter of it, θεοπρόπος.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ 230
 “Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεδ' οὖν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοῖ,
 ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235
 βουλέων, ἅσπε μοι αὐτὸς ὑπέσχετο καὶ κατένευσεν·
 τύνη δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις
 πείθεσθαι, τῶν οὔτι μετατρέπομ' οὐδ' ἀλεγίζω,
 εἴτ' ἐπὶ δεξί' ἴωσι πρὸς ἡῶ τ' ἡέλιόν τε,
 εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἡερόεντα. 240
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλῇ,
 ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
 εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.
 τίπτε σὺ δειδοικας πόλεμον καὶ δηϊοτῆτα;
 εἵπερ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.
 εἰ δὲ σὺ δηϊοτῆτος ἀφέξεαι, ἢέ τιν' ἄλλον
 παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,
 αὐτίκ' ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις.” 250
 “Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἡχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραυνος
 ὤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
 ἥ ῥ' ἰθὺς νηῶν κονίην φέρειν· αὐτὰρ Ἀχαιῶν
 θέλγε νόον, Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν. 255
 τοῦπερ δὴ τεράεσσι πεποιθότες ἠδὲ βίηφιν
 ῥήγνυσθαι μέγα τείχος Ἀχαιῶν πειρήτιζον.
 κρόσσας μὲν πύργων ἔρυον, καὶ ἔρειπον ἐπάλξεις,

233 εἰ ἀπὸ σπουδῆς ἀγορεύεις.]
If thou sayest this seriously, VII.
 359.

240 τοίγε.] Redundant. Conf.
 I. 191, III. 409.

ζόφον ἡερόεντα.] *The gloomy
 darkness*. Conf. III. 381, V. 770,
 864.

246 σοὶ δέ.] δέ may be taken

here as introducing the apodosis of
 the sentence, or as = δὴ, *thou cer-
 tainly* canst have no fear of perish-
 ing.

252 θεσπεσίῃ.] Vide I. 591.
 Here = simply *excessive*, *very loud*.

258 κρόσσας.] *The tiers of stones
 which formed the walls*. The lower
 stones projected beyond the upper

στήλας τε προβλήτας ἐμόχλεον, ἃς ἄρ' Ἀχαιοὶ
πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 260

τὰς οὔγ' αὐέруον, ἔλποντο δὲ τεῖχος Ἀχαιῶν
ρήξειν, οὐδέ νύ πώ Δαναοὶ χάζοντο κελεύθου,
ἀλλ' οὔγε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
βάλλον ἀπ' αὐτάων δητίους ὑπὸ τεῖχος ἰόντας.

Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων 265
πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.

ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσιν
νεῖκεον, ὄντινα πάγχυ μάχης μεθιέντα ἴδοιεν.

“ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσῆεις
ὅς τε χειριότερος, ἐπεὶ οὐπω πάντες ὁμοῖοι 270
ἄνδρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασιν.

καὶ δ' αὐτοὶ τόδε που γιγνώσκετε. μή τις ὀπίσσω
τετράφθω προτὶ νῆας ὁμοκλητῆρος ἀκούσας,
ἀλλὰ πρόσσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
αἷ κε Ζεὺς δώῃσιν Ὀλύμπιος ἀστεροπητῆς 275
νεῖκος ἀπωσαμένους δητίους προτὶ ἄστν διέσθαι.”

Ὡς τώγε προβοῶντε μάχην ἄτρυνον Ἀχαιῶν.
τῶν δ', ὥστε νιφάδες χιόνος πίπτωσι θαμειαὶ
ἤματι χειμερίῳ, ὅτε τ' ὥρετο μητίετα Ζεὺς
νιφέμεν, ἀνθρώποισι πιφασκόμενος τὰ ἀ κῆλα· 280
κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὅφρα καλύψῃ
ὑψηλῶν ὀρέων κορυφὰς καὶ πρόυνας ἄκρους
καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα,
καὶ τ' ἐφ' ἀλὸς πολιῆς κέχνται λιμέσιν τε καὶ ἀκταῖς,
κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα 285

ones, since the wall was of course thickest below, and diminished continually towards the top. Conf. Herodotus II. 125. The imperfects here and in the following line are to be translated strictly. *They were tearing down*, i. e. *they were trying to tear down*. That they did not, at present, succeed is clear from line 397, where the success of Sarpedon in tearing down one battlement is mentioned as something new and

decisive. For the sense here given to the imperfect conf. I. 611, XI. 226, and *Od.* IX. 492.

259 *στήλας προβλήτας.*] *The projecting buttresses.* Στήλη, from ἵστημι, is, properly, a stone set upright, here clearly serving as a support to the wall.

262 *κελεύθου.*] *From their place.* Vide XI. 504.

281 *ὅφρα.*] *Here until.*

εἰλύαται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
ὥς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,
αἱ μὲν ἄρ' ἐς Τρῶας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
βαλλομένων· τὸ δὲ τεῖχος ὑπὲρ πᾶν δοῦπος ὀρώρει.

Οὐδ' ἄν πω τίτε γε Τρῶες καὶ φαίδιμος Ἴκτωρ 290

τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ἰχῆα,
εἰ μὴ ἄρ' υἱὸν ἐὸν Σαρπηδόνα μητίετα Ζεὺς
ᾤρσεν ἐπ' Ἀργείοισι,λέονθ' ὥς βουστὶν ἔλιξιν.
αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' ἐτίσῃν,
καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς 295

ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς
χρυσείης ῥάβδοισι διηνεκέσιν περὶ κύκλον·
τὴν ἄρ' ὄγε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,
βῆ ῥ' ἵμεν, ὥστε λέων ὀρεσίτροφος, ὅστ' ἐπιδευῆς
δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ. 300

μήλων πειρήσονται καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
εἵπερ γάρ χ' εὖρησι παρ' αὐτόφι βώτορας ἄνδρας
σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
οὗ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δῖεσθαι,
ἀλλ' ὄγ' ἄρ' ἦ ἥρπαξε μετάλμενος, ἥ ἐ καὶ αὐτὸς 305

ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
ὥς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκεν
τεῖχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.

αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο

“Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα 310

ἔδρη τε κρέασίν τ' ἠδὲ πλείοις δεπάεσσιν
ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορόωσιν;
καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,

286 εἰλύαται.] *Are enwrapped, covered.* εἰλύω means always, as here, to *enwrap* or *cover over*. It must be distinguished therefore from ἐλύω, which = *to thrust*, or *drive with violence*. Both are probably akin to εἰλω, but are confined to separate and distinct parts of the whole meaning which εἰλω bears.

293 ἔλιξιν.] *With crooked horns.* Conf. IX. 466.

297 διηνεκέσιν.] *Continuous.* Vide v. 752.

301 πυκινόν.] *Closely, and so strongly built.*

304 ἀπείρητος.] *Active. Without making an attempt.* For this meaning of the verbal in *τος*, vide XI. 649.

καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο.

τῷ νῦν χρή Λυκίοισι μέτα πρώτοισιν ἔοντας

315

ἑστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι,

ὄφρα τις ᾧδ' εἶπη Λυκίων πύκα θωρηκτάων

‘Οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν

ἡμέτεροι βασιλῆες, ἔδουσί τε πλοῖνα μῆλα

οἶνόν τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἰς

320

ἑσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.’

ὣ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε

αἰεὶ δὴ μέλλοιμεν ἀγῆρω τ' ἀθανάτῳ τε

ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην

οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν·

325

νῦν δ'—ἔμπησ γὰρ κῆρες ἐφeskτᾶσιν θανάτοιο

μυρίαί, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι—

ἴομεν, ἢέ τῳ εἶχος ὀρέξομεν, ἢέ τις ἡμῖν.”

Ὡς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησεν.

τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε.

330

Τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετewο Μενεσθεύς·

τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.

πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο

ἡγεμόνων, ὅστις οἱ ἀρὴν ἐτάροισιν ἀμύναι·

ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω,

335

ἑσταότας, Τεῦκρόν τε, νέον κλισίῃθεν ἰόντα,

322. “Robert Wood.....relates of this passage a striking story. He says that in 1762, at the end of the seven years' war, being then Under-Secretary of State, he was directed to wait upon the President of the Council, Lord Granville, a few days before he died, with the preliminary articles of the Treaty of Paris. ‘I found him,’ he continues, ‘so languid that I proposed postponing my business for another time; but he insisted that I should stay, saying, it could not prolong his life to neglect his duty; and repeating the following passage out of Sarpedon's speech, he dwelled with particular emphasis on the third line, which recalled to his mind the distinguishing part he had taken in public af-

fairs:

ὦ πέπον.....ἴομεν.

His Lordship repeated the last word several times with a calm and determinate resignation; and after a serious pause of some minutes, he desired to hear the Treaty read, to which he listened with great attention, and recovered spirits enough to declare the approbation of a dying statesman (I use his own words) on the most glorious war, and most honourable peace, this nation ever saw.’”

From Matthew Arnold, *On Translating Homer*. Lecture I.

333 ἀνὰ πύργον Ἀχαιῶν.] Throughout the dense throng of the Greeks. Conf. IV. 334. Πύργον in the line before = tower.

ἐγγύθεν· ἀλλ' οὐ πως οἱ ἔην βώσαντι γεγωνεῖν·
 τόσσος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἵκεν,
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοὶ δὲ κατ' αὐτὰς 340
 ἰστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.
 αἶψα δ' ἐπ' Αἴαντα προτρεῖ κήρυκα Θοώτην·

“Ἐρχεο, διέ Θοῶτα, θεῶν Αἴαντα κάλεσσον,
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 εἶη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος. 345
 ὧδε γὰρ ἔβρισαν Λυκίων ἀγοῖ, οἳ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
 εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νείκος ὄρωρεν,
 ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεῦκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδώς.” 350

“Ὡς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
 βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,
 στῆ δὲ παρ' Αἰάντεσσι κιών, εἶθαρ δὲ προσηύδα

“Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
 ἠνώγει Πετewο διοτρεφέος φίλος υἱὸς 355
 κείσ' ἵμεν, ὄφρα πόνοιο μίνυνθά περ ἀντιάσῃται,
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 εἶη, ἐπεὶ τάχα κεῖθι τετεύχεται αἰπὺς ὄλεθρος·
 ὧδε γὰρ ἔβρισαν Λυκίων ἀγοῖ, οἳ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας. 360
 εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νείκος ὄρωρεν,
 ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεῦκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδώς.”

“Ὡς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
 αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα 365

“Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,

337 ἀλλ' οὐ πως, κ.τ.λ.] *But he could in no wise shout so as to make himself heard.*

340 ἐπώχατο.] *Were shut.* Probably the 3rd person pl. of ἐπωγμαι, perf. pass. of ἐπέχω. This sense of ἐπέχω is said to be slightly changed from its sense in the phrase, e. g. *ἰν τὸν νοῦν*, to keep one's mind

fastened upon a thing. The meaning, which is given by the Scholiast, is the only thing that can be certainly affirmed about the word.

356 ἀντιάσῃται.] *That ye may take part in.* ἀντιῶ (or rather here ἀντιῶω), with the Gen., implies a voluntary sharing. Conf. I. 31.

έσταότες Δαναούς ότρύνετον ίφι μάχεσθαι·
αὐτὰρ ἐγὼ κεῖσ' εἶμι καὶ ἀντιόω πολέμοιο.
αἶψα δ' ἐλεύσομαι αὐτίς, ἐπὴν εὖ τοῖς ἐπαμύνω."

“Ὡς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
καὶ οἱ Τεῦκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος·
τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
εὖτε Μενεσθῆος μεγαθύμου πύργον ἵκοντο
τείχεος ἐντὸς ἰόντες,—ἐπειγομένοισι δ' ἵκοντο—
οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι, 375
ἴφθιμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες·
σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτῇ.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Σαρπήδοντος ἐταῖρον, Ἐπικλῆα μεγάθυμον,
μαρμάρῳ ὀκρίοντι βαλὼν, ὃ ῥα τείχεος ἐντὸς 380
κεῖτο μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδέ κέ μιν ῥέα
χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ, οὐδὲ μάλ' ἠβῶν,
οἶοι νῦν βροτοὶ εἰς· ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰείρας,
θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξεν
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῇρι ἐοικῶς 385
κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ἐστέα θυμός.
Τεῦκρος δὲ Γλαῦκον, κρατερόν παῖδ' Ἴππολόχοιο,
ἰὼ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
ἦ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
ἄψ δ' ἀπὸ τείχεος ἄλτο λαθὼν, ἵνα μή τις Ἀχαιῶν 390
βλήμενον ἀθρήσειε καὶ εὐχετόφτ' ἐπέεσσιν.
Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,
αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
ἀλλ' ὄγε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' ἐσπόμενος πῆσε δουρὶ
πρηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ. 396

371 ὄπατρος]=ὀμόπατρος. For this prefix conf. II. 765.

377 μάχεσθαι]=τὸ μάχεσθαι, i.e. τὴν μάχην. Conf. line 181. For this use of the infin. without the article, as a substantive, conf. V. 253, X. 174.

381 ὑπέρτατος.] *Uppermost*, i.e. Ajax in his hurry caught up the

first huge stone he could lay hold of—probably one that had been dislodged from the wall.

384 τετράφαλον.] *With four φάλοι or peaks.* Conf. III. 362.

388 τείχεος.] This genitive depends on the previous ἐπεσσύμενον.

396 βράχε.] This 2nd aorist has no present in use. It appears to b

Σαρπηδὼν δ' ἄρ' ἔπαλξιν ἐλὼν χερσὶ στιβαρῇσιν
ἔλχ', ἣ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθευ
τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

Τὸν δ' Αἴας καὶ Τεϋκρος ὁμαρτήσανθ' ὁ μὲν ἰῶ 400
βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν
ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνεν
παιδὸς ἐοῦ, μὴ νηυσὶν ἐπὶ πρύμνησι δαμείη·
Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
ἤλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα. 405

χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὄγε πάμπαν
χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.
κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν

“ὦ Λύκιοι, τί τ' ἄρ' ὧδε μεθίετε θούριδος ἀλκῆς;
ἀργαλέον δέ μοί ἐστι, καὶ ἰφθίμῳ περ ἐόντι, 410
μούνῳ ῥήξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.”

ὦς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.
Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύνναντο φάλαγγας 415
τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνετο ἔργον·
οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύνναντο
τείχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύνναντο
τείχεος ἄψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
ἀλλ' ὥστ' ἀμφ' οὔροισι δὺ' ἀνέρε δηριάασθον,
μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρῃ,
ὥτ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
δήουν ἀλλήλων ἀμφὶ στήθεσσι βοείας 425

a word formed to express to the ear by its sound the thing signified, *rattled* or *rang*.

408 ἐλιξάμενος.] *Turning quickly round.* Conf. II. 316.

421. This simile, like many in Homer, must not be pressed too far. The resemblance between the two seems merely this—that in either case an eager hand-to-hand contest

was going on, within a narrow space, and that each of the contending parties appeared master of just as much ground as that from which he contrived to repel his adversary. The rest of the details complete the picture, but are not part of the simile.

423 περὶ ἴσης.] Sc. *μοίρας*. Here = *about their respective rights*. Conf. XI. 705.

ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεΐ χαλκῷ,
 ἡμὲν ὅτεφ στρεφθέντι μετάφρενα γυμνωθείη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντα δὴ πύργοι καὶ ἐπάλξεις αἵματι φωτῶν 430
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὥστε τάλαντα γυνὴ χερυῆτις ἀληθῆς,
 ἦτε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
 ἰσάζουσ', ἵνα παισὶν αἰκέα μισθὸν ἄρηται. 435
 ὥς μὲν τῶν ἐπὶ ἴσα μάχη τέτατο πτόλεμός τε,
 πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκεν
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν
 ἡῦσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς
 “Ὅρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τεῖχος 440
 Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ.”
 “Ὡς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἔχοντες,
 ἴθυσαν δ' ἐπὶ τεῖχος ἀολλέες. οἱ μὲν ἔπειτα
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
 Ἑκτωρ δ' ἀρπάξας λᾶαν φέρει, ὃς ῥα πυλάων 445
 ἐστήκει πρόσθε, πρυμνὸς παχὺς, αὐτὰρ ὕπερθε
 ὀξὺς ἔην· τὸν δ' οὐ κε δύ' ἀνέρε δήμου ἀρίστῳ
 ῥηιδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,

428. The δὲ in line 429 corresponds to the ἡμὲν of this line, the grammatical structure of the clauses being somewhat irregular. μαρναμένων, *as they fought*, gen. abs. here = gen. of time.

433 ἔχον.] Intrans. *they maintained themselves*, i. e. *they held their ground*. This intrans. use of ἔχω is common where an adverb is joined with the verb, as in the ordinary phrase εὖ ἔχει. Here οὕτως may be supplied, and must be supplied in sense, from the following ὥστε.

ἀληθῆς.] *Honest*.

434 ἀμφὶς ἀνέλκει ἰσάζουσα.] *Draws them up making them hang evenly on both sides*. i. e. making the wool and the weight exactly balance one another.

436 ἐπὶ ἴσα] = *isows, equally*, i. e. without advantage to one side or the other. This accusative is explained by Jelf as one of conformity, regarded as that to which the person (or thing) goes. If a single moment of the battle had been spoken of, the dative must have been used with ἐπὶ. But we must regard ἐπὶ ἴσα as expressing the state of things towards which the battle in its course kept conforming itself.

441 θεσπιδαῆς.] *Fiercely blazing*. Conf. line 177.

444 κροσσάων ἐπέβαινον.] *They were mounting the tiers of stones*. Conf. 258.

446 πρυμνὸς παχὺς.] *Thick, or massive, underneath*.

οἶοι νῦν βροτοί εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
 [τόν οἱ ἐλαφρόν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω.] 450
 ὥς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἶος
 χειρὶ λαβὼν ἑτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,
 ὥς Ἐκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰείρας,
 αἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
 εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.
 στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἐρεισάμενος βάλε μέσσας,
 εὖ διαβάς, ἵνα μή οἱ ἀφαιρότερον βέλος εἴη,
 ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἰσω
 βριθοσύνῃ, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδιδι ἄλλῃ 461
 λᾶος ὑπὸ ῥιπῆς. ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἐκτωρ
 νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
 σμερδαλέῳ, τὸν ἔεστο περὶ χροῦ, δοιὰ δὲ χερσὶν
 δοῦρ' ἔχεν. οὐ κέν τις μιν ἐρυκάκοι ἀντιβολήσας 465
 νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὅσσε δεδήει.
 κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὄμιλον
 τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο·
 αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δ' ἐφόβηθεν 470
 νῆας ἀνὰ γλαφυράς, ὅμαδος δ' ἀλίσστος ἐτύχθη.

452 ὀλίγον.] Adverbial, *but little*, as at v. 800.

454 εἵρυντο] = εἰρύοντο. *Protected*. This is explained by Buttmann as an imperf. from εἰρύμαι or ἐρύμαι, a syncopated form of the common ἐρύομαι. The sense here requires an imperf. and not an aorist, as the action of the verb is not completed at the instant, but continued. But εἵρυντο might be the plp., which is frequently used by Homer with the sense of an imperfect; and it is understood in this way by most commentators. For meaning of ἐρύομαι vide I. 216. For the construction of the gate vide I. 120.

458 εὖ διαβάς.] *Either standing with his legs well apart*, so as to take a firmer stand, or simply *standing firmly*, which is the explanation given by the Scholiast.

459 θαιρούς.] *The hinges*. These were projections fixed at the top and bottom of the gate, and turning in a socket above and below the gate.

463 θοῇ.] *Quick and fearful*. Conf. II. 542.

466 πυρὶ.] *Instrumental dative*, admitting also of being explained as modal.

471 ἀλίσστος.] *Uncontrollable or incessant*. Literally *not to be turned or bent*. From a neg. and λιάζομαι, for which, vide I. 349.

3, Waterloo Place, Pall Mall,
November, 1869

Books for Schools and Colleges

Published by

MESSRS. RIVINGTON

A Plain and Short History of England

for Children : in Letters from a Father to his Son. With a Set of Questions at the end of each Letter.

By **George Davys**, D.D., formerly Bishop of Peterborough.

New Edition. 18mo. 1s. 6d.

This little Work relates the leading events of English History in simple and interesting language, well adapted to young children.

Also an Edition with Coloured Illustrations. Square Crown 8vo. 3s. 6d. *Just ready.*

A Practical Introduction to English

Prose Composition : an English Grammar for Classical Schools ; with Questions, and a Course of Exercises.

By **Thomas Kerchever Arnold**, M.A.

Eighth Edition. 12mo. 4s. 6d.

The object of this work is to ground boys so thoroughly in the English Verb, especially in the Participles, Auxiliaries, and Participial Substantive, that they may not fall into the usual errors in translation. In the exercises the pupil learns not merely to correct errors,

but to change one kind of construction into another equivalent one, which will give him a mastery over the idioms and laws of construction of his own language, and aid him in the acquisition of others.

London, Oxford, and Cambridge

Henry's First Latin Book.

By **Thomas Kerchever Arnold**, M.A.

Twentieth Edition. 12mo. 3s. Tutor's Key, 1s.

A Second Latin Book, and Practical

Grammar ; intended as a Sequel to Henry's First Latin Book.

By **Thomas Kerchever Arnold**, M.A.

Tenth Edition. 12mo. 4s. Tutor's Key, 2s.

A Copious and Critical English-Latin

Lexicon, founded on the German-Latin Dictionary of Dr. Charles Ernest Georges.

By **T. K. Arnold**, M.A., and **J. E. Riddle**, M.A.

New Edition. 8vo. 21s.

Riddle and Arnold's English-Latin

Dictionary, for the use of Schools ; being an Abridgment of Riddle and Arnold's Copious and Critical English-Latin Lexicon.

By the Rev. **J. C. Ebdon**, late Fellow and Tutor of Trinity Hall, Cambridge.

Post 8vo. 7s. 6d.

The Greek Testament.

With a Critically revised Text ; a Digest of Various Readings ; Marginal References to Verbal and Idiomatic Usage ; Prolegomena ; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers.

By **Henry Alford**, D.D., Dean of Canterbury.

4 Vols. 8vo. 102s.

The Volumes are sold separately, as follows :—

Vol. I.—The Four Gospels. *Sixth Edition.* 28s.

Vol. II.—Acts to II. Corinthians. *Fifth Edition.* 24s.

Vol. III.—Galatians to Philemon. *Fourth Edition.* 18s.

Vol. IV.—Hebrews to Revelation. *Third Edition.* 32s.

3, Waterloo Place, Pall Mall, London

Dean Alford's Greek Testament.

With English Notes, intended for the Upper Forms of Schools, and for Pass-men at the Universities.

Abridged by **Bradley H. Alford**, M.A., Vicar of Leavenheath, Colchester; late Scholar of Trinity College, Cambridge.

Crown 8vo. 10s. 6d.

The volume consists of the revised text printed from the latest editions of the larger work. In cases where two readings seem of equal authority, the alternative text is presented beneath. The notes are faithful abridgments of those in the larger edition, presenting the results there arrived at, and supporting them by short proofs. Especial care has been taken to mark the sequence of thought from chapter to

chapter, and in the more closely reasoned portions from verse to verse. Additional grammatical notes will be found, adapted to the use of younger Students, and accompanied by references to the usages of the Septuagint version and the rules of Donaldson's Greek Grammar.

The whole is prefaced by concise notices of the authorship, object, and date of each book.

A Key to the Knowledge and Use of the Holy Bible.

By **John Henry Blunt**, M.A.

Small 8vo. 2s. 6d.

A Key to the Knowledge and Use of the Book of Common Prayer.

By the same Author.

Small 8vo. 2s. 6d.

A Key to the Knowledge of Church

History. (Ancient.)

Edited by **John Henry Blunt**, M.A.

Small 8vo. 2s. 6d.

A Key to the Narrative of the Four Gospels.

By **John Pilkington Norris**, M.A., Canon of Bristol, formerly one of Her Majesty's Inspectors of Schools.

Small 8vo. 2s. 6d.

Aristophanis Comoediae.

Edited by **W. C. Green**, M.A., late Fellow of King's College, Cambridge; Classical Lecturer at Queens' College.

Crown 8vo.

Part I.—The Acharnians and the Knights. 4s.

Part II.—The Clouds. 3s. 6d.

Part III.—The Wasps. 3s. 6d.

An Expurgated Edition for Schools is in the press.

"The advantages conferred on the learner by these compendious aids can only be properly estimated by those who had experience of the mode of study years ago. The translated passages and the notes, while sufficient to assist the willing learner, cannot be regarded in any sense as a *cram*."—*Clerical Journal*.

"Mr. Green has discharged his part of the work with uncommon skill and ability. The notes show a thorough study of the two Plays, an independent judgment in the interpretation of the poet, and a wealth of illustration, from which the Editor draws whenever it is necessary."—*Museum*.

"Mr. Green's admirable Introduction to 'The Clouds' of the celebrated comic poet deserves a careful perusal, as it contains an accurate analysis and many original comments on this remarkable play. The text is prefaced

by a table of readings of Dindorf and Meineke, which will be of great service to students who wish to indulge in verbal criticism. The notes are copious and lucid, and the volume will be found useful for school and college purposes, and admirably adapted for private reading."—*Examiner*.

"Mr. Green furnishes an excellent Introduction to 'The Clouds' of Aristophanes, explaining the circumstances under which it was produced, and ably discussing the probable object of the author in writing it, which he considers to have been to put down the Sophists, a class whom Aristophanes thought dangerous to the morals of the community, and therefore caricatured in the person of Socrates,—not unnaturally, though irreverently, choosing him as their representative."—*Athenæum*.

The Nicomachean Ethics of Aristotle.

A new Translation, mainly from the Text of Bekker. With an Introduction, a Marginal Analysis, and Explanatory Notes. Designed for the use of Students in the Universities.

By the Rev. **D. P. Chase**, M.A., Fellow of Oriel College, Oxford, and Principal of St. Mary Hall.

Third Edition, revised. Crown 8vo. 6s.

Household Theology: a Handbook of

Religious Information respecting the Holy Bible, the Prayer Book, the Church, the Ministry, Divine Worship, the Creeds, &c. &c.

By **John Henry Blunt**, M.A.

Third Edition. Foolscap 8vo. 3s. 6d.

The Cambridge Greek and English

Testament, in Parallel Columns on the same page.

Edited by **J. Scholefield**, M.A., late Regius Professor of Greek in the University.

Fourth Edition. Small 8vo. 7s. 6d.

The Cambridge Greek Testament.

Ex editione Stephani tertia, 1550.

Small 8vo. 3s. 6d.

Cicero, with English Notes from the

best and most recent sources.

Edited by **Thomas Kerchever Arnold**, M.A.

12mo.

Part I.—Selected Orations. *Third Edition.* 4s.

Part II.—Selected Epistles. 5s.

Part III.—The Tusculan Disputations. *Second Edition.* 5s. 6d.

Part IV.—De Finibus Malorum et Bonorum. (On the Supreme Good.) 5s. 6d.

Part V.—Cato Major, sive De Senectute Dialogus. 2s. 6d.

The object of this Series is to give the pupil *sufficient* help, but *not too much*: the notes, which are mostly taken from the best German editions, render assistance in all the really diffi-

cult passages, and give such explanations of ancient laws and customs as may enable the pupil to understand the allusions of the author.

Cicero de Officiis. Libri Tres. With

Introduction, Analysis, and Commentary.

Edited for the Syndics of the University Press. By the Rev. **Hubert Holden**, LL.D., late Fellow and Head Master of Ipswich School, Classical Lecturer of Trinity College, Cambridge.

Second Edition, much enlarged and improved. Post 8vo. 7s. 6d.

Ciceronis Oratio pro Tito Annio Mi-

lone. With a Translation of Asconius, Introduction, Marginal Analysis, and English Notes.

Edited for the Syndics of the University Press, Cambridge. By the Rev. **John Smith Purton**, late President and Tutor of St. Catharine's College.

Second Edition. Post 8vo. 3s. 6d.

Ciceronis Orationes.

Edited by **Charles Edward Graves**, M.A., Classical Lecturer and late Fellow of St. John's College, Cambridge.

Part I.—Pro P. Sextio.

Crown 8vo. (*In preparation.*)

Ovidi Tristia.

Edited by **Oscar Browning**, M.A., Fellow of King's College, Cambridge; and Assistant Master at Eton College.

Crown 8vo. (*In preparation.*)

Cornelius Nepos. Part I. With

Critical Questions and Answers, and an Imitative Exercise on each Chapter.

By **Thomas Kerchever Arnold**, M.A.

Fifth Edition. 12mo. 4s. Tutor's Key, 1s.

The Greek Testament.

With Notes and Introductions.

By **Chr. Wordsworth**, D.D., Bishop of Lincoln; formerly Canon of Westminster, and Archdeacon.

2 Vols. Impl. 8vo. 4/.

The Parts may be had separately, as follows:—

The Gospels, *6th Edition*, 21s.

The Acts, *5th Edition*, 10s. 6d.

St. Paul's Epistles, *5th Edition*, 31s. 6d.

General Epistles, Revelation, and Indexes, *3rd Edition*, 21s.

A Complete Greek and English

Lexicon for the Poems of Homer, and the Homeridæ; illustrating the Domestic, Religious, Political, and Military Condition of the Heroic Age, and explaining the most difficult Passages.

By **G. Ch. Crusius**. Translated from the German, with Corrections and Additions, by **Henry Smith**, Professor of Languages in Marietta College. Revised and edited by **Thomas Kerchever Arnold**, M.A.

Third Edition. 12mo. 9s.

Dalzel's Analecta Græca Minora; or,

Select Passages from Greek Authors, adapted for the use of the Junior Classes in Schools, with English Notes.

By **J. T. White**, D.D., of C.C.C. Oxford, Junior Upper Master of Christ's Hospital.

New Edition. Crown 8vo. 6s.

Demosthenes.

Edited from the best Text, with copious English Notes and Grammatical References.

By **Thomas Kerchever Arnold**, M.A.

The Olynthiac Orations. *Third Edition.* 3s.

The Philippic Orations. *Third Edition.* 4s.

The Oration on the Crown. *Second Edition.* 4s. 6d.

Demosthenis Orationes Publicae.

Edited by **G. H. Heslop**, M.A., late Fellow and Assistant Tutor of Queen's College, Oxford. Head Master of St. Bees.
Crown 8vo.

Parts I. & II.—The Olynthiacs and the Philippics. 4s. 6d.
Part III.—De Falsâ Legatione. (*In preparation.*)

"The usual introduction has in this case been dispensed with. The reader is referred to the works of Grote and Thirlwall for information on such points of history as arise out of these famous orations, and on points of critical scholarship to 'Madvig's Grammar,' where that is available, while copious acknowledgments are made to those commentators on whose works Mr. Heslop has based his own. Mr. Heslop's editions are, however, no mere compilations. That the points required in an oratorical style differ materially from those in an historical style, will scarcely be questioned, and accordingly we find that Mr. Heslop has given

special care to those characteristics of style as well as of language, which constitute Demosthenes the very first of classic orators."—*Standard*.

"The notes are thoroughly good. Mr. Heslop has carefully digested the best foreign commentaries, and his notes are for the most part judicious extracts from them."—*Museum*.

"The annotations are scarcely less to be commended for the exclusion of superfluous matter than for the excellence of what is supplied. Well-known works are not quoted, but simply referred to, and information which ought to have been previously acquired is omitted."—*Athenæum*.

Eclogæ Ovidianæ, with English Notes.

Part I.; from the Elegiac Poems.

By **Thomas Kerchever Arnold**, M.A.

Eleventh Edition. 12mo. 2s. 6d.

This work is taken from the Lateinisches Elementarbuch of Professors Jacobs and Doering, and contains some choice selections from Ovid's Elegiac Poems. The notes, mostly taken from the German edition, and from Keightley's Fasti, explain the Historical and Mythological allusions, construction, &c., and point out any peculiarities in the structure of the verses. There is added a useful table of the declension

of Greek Nouns, and rules for the formation of Patronymics.

The great object of the notes is to teach a boy to construe not only correctly, but idiomatically, and by attending to the differences between the Latin and English modes of expressing the same thought, to gain an insight into the construction of both languages.

Eclogæ Ovidianæ, Part II.; contain-

ing Selections from the Metamorphoses, with English Notes.

By the same Editor.

12mo. 5s.

Döderlein's Handbook of Latin Syno-

nymes, Translated from the German, by **H. H. Arnold**, B.A.

Third Edition. 12mo. 4s.

A Collection of English Exercises.

Translated from the Writings of Cicero, for School-boys to re-translate into Latin, and adapted to the principal Rules in the Eton Syntax.

By **William Ellis**, M.A. Revised and improved by **T. K. Arnold**, M.A.

New Edition. 12mo. 3s. 6d. Key, 12mo. 3s.

A Collection of English Exercises.

Translated from the Writings of Cicero, for School-boys to re-translate into Latin.

By **William Ellis**, M.A.; re-arranged and adapted to the Rules of the Public School Latin Primer, by **John T. White**, D.D.

12mo. 3s. 6d. Key, 12mo. 3s.

Flosculi Cheltonienses: a Selection from

the Cheltenham College Prize Poems, 1846—1866.

Edited by **C. S. Jerram**, M.A., Trinity College, Oxford, and **Theodore W. James**, M.A., Pembroke College, Oxford.

Crown 8vo. 9s.

Artis Logicæ Rudimenta; from the

Text of Aldrich, with Notes and Marginal References.

By the Rev. **H. L. Mansel**, D.D., Dean of St. Paul's.

Fourth Edition, corrected and enlarged. 8vo. 10s. 6d.

A copious Phraseological English-

Greek Lexicon ; founded on a work prepared by **J. W. Frädersdorff**, Ph. Dr., late Professor of Modern Languages, Queen's College, Belfast.

Revised, Enlarged, and Improved by the late **Thomas Kerchever Arnold**, M.A., formerly Fellow of Trinity College, Cambridge, and **Henry Browne**, M.A., Vicar of Pevensy, and Prebendary of Chichester.

Fourth Edition. 8vo. 21s.

EXTRACT FROM PREFACE TO THE FIRST EDITION.

This Lexicon, projected by the late **THOMAS KERCHEVER ARNOLD**, in conjunction with **DR. FRÄDERSDORFF**, has occupied not less than seven years in its preparation, and more than four in its progress through the press.

* * * The materials collected from Rost have been collated with the German-Greek Lexicon of **DR. JOH. FRANZ** (1838, 2 vols. 8vo, 1419 and 1185 columns), and the present Lexicon has profited by the very great improvements, in copiousness of matter, critical accuracy, and scientific method, by which the work of that eminent scholar and accomplished *writer* and *speaker* of Greek is distinguished from that of his predecessor. The more compendious manual of **DR. W. PAPE** (1845, 8vo, pp. 818), based on the works of Rost and Franz, and on his own Greek-German Lexicon, has been also used with advantage. And the French-Greek Dictionary of **M. OZANEAUX** (1847, 8vo, pp. 1204) has been eminently serviceable, especially in those parts of our vocabulary and phraseology which are common to us with the French. The earlier work of **MM. Alexandre, Planche, and Defauconpret**, which is the French-Greek Dictionary "authorized by the Council of Public Instruction," had passed through several editions before that of 1849, pp. 997 ; it is, however, by no means equal to that of **M. Ozaneaux**, and little use has been made of it in these pages.

To the materials obtained from the

sources which have been indicated, much has been added from collections, made for the purposes of this work by the present Editor, as also from good English translations of the classical authors, and, above all, from the *Greek-English Lexicon* of **LIDDELL** and **SCOTT**, to which indeed he has so constantly referred, that, besides the check upon renderings derived through the German or French, the present volume, it is hoped, will serve as a tolerably complete Index to that invaluable work, and, in fact, may be said to be based upon it at least as much as upon the foreign lexicons which have been mentioned.

It remains to be observed, that numerous articles have been written quite independently of works already in existence. This has been done, *frequently*, in those words of most common use and extensive signification in which the characteristic idioms of our language are most conspicuous ; *always*, in the so-called "relational" or "form-words," whether verbs auxiliary of tense and mood, or pronouns and pronominal words, conjunctions, negative and other adverbial particles, and prepositions. If in some of these articles the length to which they have been carried may seem more suitable to a Grammar or Manual of Greek Composition than to a Lexicon, the Writer can only plead his desire to make this work as *practically* useful as possible.

The First French Book ;

on the plan of " Henry's First Latin Book."

By **Thomas Kerchever Arnold**, M.A.

Sixth Edition. 12mo. 5s. 6d. Key, 2s. 6d.

This work (on the same plan as Henry's First Latin Book) is at once a Grammar, Exercise, and Construing Book : the pupil is led by easy steps

to gain a fair knowledge of the idioms of the language, and acquires an extensive Vocabulary.

A First Verse Book ; being an Easy

Introduction to the Mechanism of the Latin Hexameter and Pentameter.

By **Thomas Kerchever Arnold**, M.A.

Ninth Edition. 12mo. 2s. Tutor's Key, 1s.

This Work, which is both a Verse Book and also a short but complete Prosody, is intended to make the pupil thoroughly acquainted with the rules for Hexameters and Pentameters, which are required before he can compose from English words. Each Exercise is preceded by a lesson con-

taining rules and verses to be imitated. The great advantage of the book is that the verses are *not nonsense*, but have been carefully selected so that they can be construed by the pupil, who thus learns from the first to avoid mixing the words of different sentences.

A First Verse Book, Part II. ;

containing Additional Exercises in Hexameters and Pentameters.

By the same Author.

Third Edition. 12mo. 1s.

Prolegomena Logica : An Inquiry into

the Psychological Character of Logical Processes.

By the Rev. **H. L. Mansel**, D.D. Dean of St. Pauls.

Second Edition, corrected and enlarged. 8vo. 10s. 6d.

The First German Book;

on the plan of "Henry's First Latin Book," and the "First French Book."

By **Thomas Kerchever Arnold**, M.A., and **J. W. Frädersdorff**, Ph. Dr. of the Taylor Institution, Oxford.

Sixth Edition. 12mo. 5s. 6d. The Key, 2s. 6d.

Arithmetic, Theoretical and Practical.

By **W. H. Girdlestone**, M.A., of Christ's College, Cambridge, Principal of the Theological College, Gloucester.

Second Edition, revised and enlarged.

Crown 8vo. 6s. 6d.

School Edition. Small 8vo. 3s. 6d. (*Nearly ready.*)

"Without attempting any comparisons with the valuable and well-known treatises by Dr. Colenso, Barnard Smith, and others, we may congratulate Mr. Girdlestone on having produced a thoroughly philosophical book on this most useful subject. It appears to be especially suited for older students, who, having been taught imperfectly and irrationally in the earlier part of their school career, desire to go over the whole ground again from the beginning; but in the hands of an intelligent and discriminating teacher it may also be perfectly adapted to the comprehension of young boys."—*Times*.

"This work might be well termed a compendious system of Arithmetic; that is, one, the operations of which are effected by the shortest of methods; but these methods are not those which have been taught by the generality of our schools. Such a system, however, implies a thorough comprehension and application of the powers of numbers and their component parts. Thus the author's results are obtained by processes marvellously less than those usually employed. The author is no less happy in dealing with fractions, both vulgar and decimal, and conducts his pupil in the same style through all

the branches of his subject, including the square and cube roots. . . Throughout his progress, the author is careful to explain his reasonings to the pupil, providing him with detailed examples in each branch as he proceeds, and leaving him with a selection of them for his exercise as he concludes it; completing the whole with a tolerable collection from the Examination Papers of our Universities and Civil Service Commissions, along with an Appendix containing answers to the whole. We must content ourselves with this brief general notice of the work, which we consider one of the highest order of its kind, far, very far superior to those of former days. Assuredly, if brevity (as it is considered) be the soul of wit, so must it be that of Arithmetic, when its object is equally attained by it, as by a roundabout method; and on this account alone it commends itself to the attention of the rising generation, who might go to work with it in self-instruction without the superintendence of a teacher. But with or without such assistance, the élève who masters the contents of the work before us (some 300 pages of small 8vo), in all its parts, may well be considered a finished accountant."—*Nautical Magazine*.

A Manual of Confirmation; com-

prising—1. A General Account of the Ordinance. 2. The Baptismal Vow, and the English Order of Confirmation, with Short Notes, Critical and Devotional. 3. Meditations and Prayers on Passages of Holy Scripture, in connexion with the Ordinance. With a Pastoral Letter instructing Catechumens how to prepare themselves for their first Communion.

By **Edward Meyrick Goulburn, D.D.**, Dean of Norwich.

Seventh Edition. Small 8vo. 1s. 6d.

Demosthenis Orationes Privatae.

Edited by **Arthur Holmes, M.A.**, Fellow and Lecturer of Clare College, Cambridge.

Crown 8vo.

Part I.—De Coronâ. (*Nearly ready.*)

Theophrasti Characteres.

Edited by **A. Proter, M.A.**, of Trinity College, Cambridge;
Classical Lecturer of Trinity Hall.

Crown 8vo. (*In the press.*)

The First Greek Book;

on the plan of "Henry's First Latin Book."

By **Thomas Kerchever Arnold, M.A.**

Fifth Edition. 12mo. 5s. Tutor's Key, 1s. 6d.

This is at once an easy Grammar, Construing, and Exercise Book. Each lesson is followed by a Vocabulary and Exercises for translation into English and Greek. The rules for accentuation

are gradually introduced into the lessons, so that the pupil is accustomed from the very beginning to write Greek words with their proper accents.

The Second Greek Book;

on the same plan as "The First Greek Book."

By the same Author.

Second Edition. 12mo. 5s. 6d. Tutor's Key, 2s.

High Street, Oxford; Trinity Street, Cambridge

A Greek Primer for the use of Schools.

By the Rev. **Charles H. Hole**, M.A., Scholar of Worcester College, Oxford; late Assistant Master at King Edward's School, Bromsgrove.

Crown 8vo. 4s.

Herodoti Historia.

Edited by **H. G. Woods**, M.A., Fellow and Tutor of Trinity College, Oxford.

Crown 8vo. (*In preparation.*)

A Complete Edition of Homer's Iliad,

from the best Text, with copious English Notes, and Grammatical References.

By **Thomas Kerchever Arnold**, M.A.

Third Edition. 12mo. 12s., half-bound.

In this Edition the argument of each book is broken into short parts, which are inserted in the text before each paragraph, in order to give the student an idea of what follows. Lists of the Homeric substantives with peculiari-

ties of form, of the adjectives with two forms, of the Homeric adverbs and adverbial phrases, and explanations of Homeric words by Buttmann, are given in the form of appendices.

Gradus ad Parnassum Novus; or,

Poetical Dictionary of the Latin Language. Founded on the Thesaurus Poeticus of Quicherat.

Edited by **Thomas Kerchever Arnold**, M.A.

8vo. 10s. 6d., half-bound.

The Gradus Novus contains:—1. A separate Notice of each meaning of the Word treated. 2. A careful Selection of Synonymes, or, Quasi-Synonymes, under each meaning. 3. A careful Selection of Appropriate Epithets and Phrases.

The Iliad of Homer, from a carefully

corrected Text ; with copious English Notes.

By the Rev. **William Trollope**, M.A., of Pembroke College, Cambridge ; and formerly one of the Masters of Christ's Hospital.

Sixth Edition. 8vo. 15s.

Homeri Ilias.

Edited by **S. H. Reynolds**, M.A., Fellow and Tutor of Brasenose College, Oxford.

Vol. 1. Books I. to XII.

Crown 8vo. (*In the press.*)

Horati Opera.

Edited by **J. M. Marshall**, M.A., Fellow and late Lecturer of Brasenose College, Oxford. One of the Masters in Clifton College.

Crown 8vo. (*In preparation.*)

The First Italian Book ;

on the plan of "Henry's First Latin Book."

By **Signor Pifferi**, Professor of Italian, and **Dawson W. Turner**, M.A., Head Master of the Royal Institution School, Liverpool.

12mo. 5s. 6d. Key, 1s. 6d.

Professor Inman's Nautical Tables,

for the use of British Seamen.

New Edition, by the Rev. **J. W. Inman**, late Fellow of St. John's College, Cambridge, and Head Master of Chudleigh Grammar School. Revised, and enlarged by the introduction of Tables of $\frac{1}{2}$ log. haversines, log. differences, &c. ; with a more compendious method of Working a Lunar, and a Catalogue of Latitudes and Longitudes of Places on the Seaboard.

Royal 8vo. 21s.

Isocratis Orationes.

Edited by **John Edwin Sandys**, B.A., Fellow and Lecturer of St. John's College, and Lecturer at Jesus College, Cambridge.

Part I. *Ad Demonicum et Panegyricus.*

Crown 8vo. 4s. 6d.

"This is one of the most excellent Works of that excellent series, the *Catena Classicorum*. Isocrates has not received the attention to which the simplicity of his style and the purity of his Attic language entitle him as a means of education. Now that we have so admirable an edition of two of his Works best adapted for such a purpose, there will no longer be any excuse for this neglect. For carefulness and thoroughness of editing, it will bear comparison with the best, whether English or foreign. Besides an ample supply of exhaustive notes of rare excellence, we find in it valuable remarks on the style of Isocrates and the state of the text, a table of various readings, a list of editions, and a special introduction to each piece. As in other editions of this series, short summaries of the argument are inserted in suitable places, and will be found of great service to the student. The commentary embraces explanations of difficult passages, with instructive remarks on grammatical usages, and the derivation and meanings of words illustrated by quotations and references. Occasionally the student's attention is called to the moral sentiment expressed or implied in the text. With all this abundance of annotation, founded on a diligent study of the best and latest authorities, there is no excess of matter and no waste of words. The elegance of the exterior is in harmony with the intrinsic worth of the volume."—*Athenæum*.

"This Work deserves the warmest welcome for several reasons. In the first place, it is an attempt to introduce Isocrates into our schools, and this attempt deserves encouragement. The *Ad Demonicum* is very easy Greek. It is good Greek. And it is reading of a healthy nature for boys. The practical wisdom of the Greeks is in many respects fitted to the capacities of boys; and if books containing this wisdom are read in schools, along with others of a historical and poetical nature, they will be felt to be far from dry. Then the Editor has done every thing that an editor should do. We have a series of short introductory essays; on the style of Isocrates, on the text, on the *Ad Demonicum*, and on the *Panegyricus*. These are characterized by sound sense, wide and thorough learning, and the capability of presenting thoughts clearly and well."—*Museum*.

"By editing Isocrates Mr. Sandys does good service to students and teachers of Greek Prose. He places in our hands in a convenient form an author who will be found of great use in public schools, where he has been hitherto almost unknown. . . . Mr. Sandys worthily sustains as a commentator the name which he has already won. The historical notes are good, clear, and concise; the grammatical notes scholar-like and practically useful. Many will be welcome alike to master and pupil."—*Cambridge University Gazette*.

A Practical Introduction to Latin

Prose Composition : Part I.

By **Thomas Kerchever Arnold, M.A.**

Fifteenth Edition. 8vo. 6s. 6d. Tutor's Key, 1s. 6d.

In this Work the rules for the government and arrangement of words, and the Idioms of the Latin language are given in short lessons, and illustrated by examples from the best authors: the exercises that follow, are so arranged, that the rules are impressed on the memory by *very fre-*

quent repetition. Much attention has been paid to Synonymes and to the use of the Subjunctive. Throughout the book one object is steadily kept in view, that of making the *general construction of sentences* of more importance than the *mere government of cases.*

The Formation of Tenses in the Greek

Verb ; showing the Rules by which every Tense is Formed from the pure stem of the Verb, and the necessary changes before each Termination.

By **C. S. Jerram, M.A.**, late Scholar of Trinity College, Oxon.

Crown 8vo. 1s. 6d.

Latin viâ English; being the Second

Part of Spelling turned Etymology.

By **Thomas Kerchever Arnold, M.A.**, late Rector of Lyndon, and formerly Fellow of Trinity College, Cambridge.

Fourth Edition. 12mo. 4s. 6d.

Private Devotions for School-boys ;

together with some Rules of Conduct given by a Father to his Son, on his going to School.

By **William Henry**, third **Lord Lyttelton** ; revised and corrected by his Son, fourth **Lord Lyttelton.**

Sixth Edition. 32mo. 6d.

Martialis Epigrammata.

Edited by **George Butler, M.A.**, Principal of Liverpool College ; late Fellow of Exeter College, Oxford.

Crown 8vo. (*In preparation.*)

Pearson's Exposition of the Creed.

Edited by **Temple Chevallier, B.D.**, Professor of Mathematics in the University of Durham, and late Fellow and Tutor of St. Catherine's College, Cambridge.

Second Edition. 8vo. 10s. 6d.

Persii Satirae.

Edited by **A. Pretor, M.A.**, of Trinity College, Cambridge, Classical Lecturer of Trinity Hall, Composition Lecturer of the Perse Grammar School, Cambridge.

Crown 8vo. 3s. 6d.

"This is one of the ablest editions published in the *Catena Classicorum* under the superintendence of Mr. Holmes and Mr. Bigg. Mr. Pretor has adopted in his edition a plan which he defends on a general principle, but which has really its true defence in the special peculiarities of his author. Mr. Pretor has given his readers translations of almost all the difficult passages. We think he has done so wisely in this case; for the allusions and constructions are so obscure that help is absolutely necessary. He has also been particularly full in his notes. He has thought and written with great independence. He has used every means to get at the meaning of his author. He has gone to many sources for illustration. And altogether he has produced what we may fairly regard as the best edition of Persius in English."—*Museum*.

"In undertaking to edit for the *Catena Classicorum* an author so obscure as Persius confessedly is, Mr. Pretor has boldly grappled with a most difficult task. He has, however, performed it very well, because he has begun, as his Introduction shows, by making himself thoroughly acquainted with the mind and temper—a sufficiently cynical one—of the poet, and thus laying a good basis for his judgment on the conflicting opinions and

varying interpretations of previous editors. The bulk of his commentary is from Jahn; and if we were disposed to object, we should say that some portion of the matter he has transferred to his pages might as well have been omitted. To explain Persius satisfactorily, i. e. to make him really intelligible, it is necessary rather to keep before the reader the thread of the story, and to point out the less obvious, because purposely obscured, allusions and the sudden changes of the characters in the dialogues, than to dwell too much on the explanation of the words. If the satires of Persius are difficult, they are also very short; and the more a commentary can be kept within reasonable limits, the more willing students will try to master the matter. All that can be required by the student of Persius, including an elaborate introduction, a preliminary exposition of each satire, and a very copious index verborum, is now compressed in a volume of less than 150 pages. It is a most useful book, and will be welcome in proportion as such an edition was really very much wanted. The good sense and sound judgment shown by the editor on controverted points give promise of excellent literary work in future undertakings of the like kind."—*Cambridge University Gazette*.

Sophoclis Tragoediae.

Edited by **B. C. Jebb**, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge.

Crown 8vo.

Part I. The Electra. 3s. 6d.

Part II. The Ajax. 3s. 6d.

"We have no hesitation in saying that in style and manner Mr. Jebb's notes are admirably suited for their purpose. The explanations of grammatical points are singularly lucid, the parallel passages generally well chosen, the translations bright and graceful, the analysis of arguments terse and luminous. Mr. Jebb has clearly shown that he possesses some of the qualities most essential for a commentator."—*Spectator*.

"The notes appear to us exactly suited to assist boys of the Upper Forms at Schools, and University students; they give sufficient help without over-doing explanations. . . . His critical remarks show exact and acute scholarship, and a very useful addition to ordinary notes is the scheme of metres in the choruses."—*Guardian*.

"We have seen it suggested that it is unsafe to pronounce on the merits of a Greek play edited for educational purposes until it has been tested in the hands of pupils and tutors. But our examination of the instalment of 'Sophocles,' which Mr. Jebb has put forth, has assured us that this is a needless suspension of judgment, and prompted us to commit the justifiable rashness of pronouncing upon its contents, and of asserting after due perusal that it is calculated to be admirably serviceable to every class of scholars and learners. And this assertion is based upon the fact that it is a by no means one-sided edition, and that it looks as with the hundred eyes of Argus, here, there, and every where, to keep the reader from straying. In a concise and succinct style of English annotation, forming the best substitute for the time-honoured Latin notes which had so much to do with making good scholars in days of yore, Mr. Jebb keeps a steady eye for all questions of grammar, construction,

scholarship, and philology, and handles these as they arise with a helpful and sufficient precision. In matters of grammar and syntax his practice for the most part is to refer his reader to the proper section of Madvig's 'Manual of Greek Syntax;' nor does he ever waste space and time in explaining a construction, unless it be such an one as is not satisfactorily dealt with in the grammars of Madvig or Jelf. Experience as a pupil and a teacher has probably taught him the value of the wholesome task of hunting out a grammar reference for oneself, instead of finding it, handy for slurring over, amidst the hundred and one pieces of information in a voluminous foot-note. But whenever there occurs any peculiarity of construction, which is hard to reconcile to the accepted usage, it is Mr. Jebb's general practice to be ready at hand with manful assistance."—*Contemporary Review*.

"Mr. Jebb has produced a work which will be read with interest and profit by the most advanced scholar, as it contains, in a compact form, not only a careful summary of the labours of preceding editors, but also many acute and ingenious original remarks. We do not know whether the matter or the manner of this excellent commentary is deserving of the higher praise: the skill with which Mr. Jebb has avoided, on the one hand, the wearisome prolixity of the Germans, and on the other the jejune brevity of the Porsonian critics, or the versatility which has enabled him in turn to elucidate the plots, to explain the verbal difficulties, and to illustrate the idioms of his author. All this, by a studious economy of space and a remarkable precision of expression, he has done for the 'Ajax' in a volume of some 200 pages."—*Athenæum*.

High Street, Oxford; Trinity Street, Cambridge

Platonis Phaedo.

Edited by **Alfred Barry**, D.D., late Fellow of Trinity College, Cambridge, Principal of King's College, London.

Crown 8vo. (*In preparation.*)

Taciti Historiae.

Edited by **W. H. Simcox**, M.A., Fellow and Lecturer of Queen's College, Oxford.

Crown 8vo. (*In preparation.*)

Thucydidis Historia.

Edited by **Charles Bigg**, M.A., late Senior Student and Tutor of Christ Church, Oxford. Second Classical Master of Cheltenham College.

Vol. I. Books I. and II. with Introductions.

Crown 8vo. 6s.

"Mr. Bigg in his 'Thucydides' prefixes an analysis to each book, and an admirable introduction to the whole work, containing full information as to all that is known or related of Thucydides, and the date at which he wrote, followed by a very masterly critique on some of his characteristics as a writer."—*Athenaeum*.

"While disclaiming absolute originality in his book, Mr. Bigg has so thoroughly digested the works of so many eminent predecessors in the same field, and is evidently on terms of such intimacy with his author as perforce to inspire confidence. A well-pondered and well-written introduction has formed a part of each link in the 'Catena' hitherto published, and Mr. Bigg, in addition to a general introduction, has given us an essay on 'Some Characteristics of Thucydides,' which no one can read without being

impressed with the learning and judgment brought to bear on the subject."

—*Standard*.

"We need hardly say that these books are carefully edited; the reputation of the editor is an assurance on this point. If the rest of the history is edited with equal care, it must become the standard book for school and college purposes."—*John Bull*.

"Mr. Bigg first discusses the facts of the life of Thucydides, then passes to an examination into the date at which Thucydides wrote; and in the third section expatiates on some characteristics of Thucydides. These essays are remarkably well written, are judicious in their opinions, and are calculated to give the student much insight into the work of Thucydides, and its relation to his own times, and to the works of subsequent historians."

—*Museum*.

3, Waterloo Place, Pall Mall, London

The Prayer Book Interleaved ;

with Historical Illustrations and Explanatory Notes arranged parallel to the Text, by the Rev. **W. M. Campion**, B.D., Fellow and Tutor of Queens' College and Rector of St. Botolph's, and the Rev. **W. J. Beamont**, M.A., late Fellow of Trinity College, Cambridge, and Incumbent of St. Michael's, Cambridge. With a Preface by the **Lord Bishop of Ely**.

Fourth Edition. Small 8vo. 7s. 6d.

Selections from Modern French Authors.

Edited, with English Notes and Introductory Notice, by **Henri Van Laun**, French Master in the Classical Department of Cheltenham College.

Part I.—**HONORÉ DE BALZAC.**

Part II.—**H. A. TAINÉ.**

Crown 8vo. 3s. 6d. each.

"This selection answers to the requirements expressed by Mr. Lowe in one of his speeches on education, where he recommended that boys should be attracted to the study of French by means of its lighter literature. M. Van Laun has executed the task of selection with excellent taste. The episodes he has chosen from the vast 'Human Comedy' are naturally such as do not deal with passions and

experiences that are proper to mature age. Even thus limited, he had an overwhelming variety of materials to choose from ; and his selection gives a fair impression of the terrible power of this wonderful writer, the study of whom is one of the most important means of self-education open to a cultivated man in the nineteenth century."
—*Pall Mall Gazette*.

An Outline of Logic,

for the use of Teachers and Students.

By **Francis Garden**, M.A., Trinity College, Cambridge, Sub-Dean of Her Majesty's Chapels Royal ; Chaplain to the Household in St. James's Palace ; Professor of Mental and Moral Science, Queen's College, London.

Small 8vo. 4s.

The Holy Bible.

.With Notes and Introductions.

By **Chr. Wordsworth**, D.D., Bishop of Lincoln; formerly Canon of Westminster, and Archdeacon.

Imperial 8vo.

	Part	£	s.	d.
Vol. I. 38s.	I. Genesis and Exodus. <i>Second Edition</i>	1	1	0
	II. Leviticus, Numbers, Deuteronomy. <i>Second Edition</i>	0	18	0
Vol. II. 21s.	III. Joshua, Judges, Ruth. <i>Second Edition</i>	0	12	0
	IV. The Books of Samuel. <i>Second Edition</i>	0	10	0
Vol. III. 21s.	V. The Books of Kings, Chronicles, Ezra, Nehemiah, Esther. <i>Second Edition</i>	1	1	0
	VI. The Book of Job. <i>Second Edition</i>	0	9	0
Vol. IV. 34s.	VII. The Book of Psalms. <i>Second Edition</i>	0	15	0
	VIII. Proverbs, Ecclesiastes, Song of Solomon	0	12	0
Vol. V.	IX. Isaiah.	0	12	6
	X. Jeremiah, Lamentations, and Ezekiel	1	1	0
	XI. The Minor Prophets. (<i>In preparation.</i>)			

Liber Precum Publicarum Ecclesiæ

Anglicanæ.

A **Gulielmo Bright**, A.M., et **Petro Goldsmith Medd**, A.M., Presbyteris, Collegii Universitatis in Acad. Oxon. Sociis, Latine redditus.

In an elegant pocket volume, with all the Rubrics in red.

New Edition. Small 8vo. 6s.

Catechesis; or, Christian Instruction

preparatory to Confirmation and First Communion.

By **Charles Wordsworth, D.C.L.**, Bishop of St. Andrew's.

New and cheaper Edition. Small 8vo. 2s.

"The whole work, in fact, is a masterly one, whilst doctrinally it leaves nothing to be desired. To the clergy generally, and for the higher schools of all kinds, it will be found most useful. It is by far the best with which we are acquainted; infinitely superior to the common run of catechists' manuals."—*English Churchman*.

"This is now an old book, but it is an uncommonly good one, as we can personally testify, having had it in more or less constant use for some sixteen years. It is a real boon to the clergy that they may now have it for two shillings."—*Literary Churchman*.

"The chief value of the work is in its devotional character; its tendency every where to make the intellect wait

upon the heart. Another most important quality is the consistent deference every where paid to the Church's formularies and Holy Scripture, so that it is impossible to regard the volume as a party one either way."—*Clerical Journal*.

"A very valuable manual, drawn up with much care. It would be a very suitable book to put into the hands of children who are fairly well educated."—*Church Review*.

"It needs no recommendation at our hands, for it is properly looked upon by many as a standard work. It is moreover unquestionably and thoroughly systematic, and conveys much information regarding the Christian religion."—*Union Review*.

Terenti Comoediae.

Edited by **T. L. Papillon, M.A.**, Fellow and Classical Lecturer of Merton College, Oxford.

Crown 8vo. (*In the press.*)

Sophocles: Five Plays, with English

Notes from Schneidewin.

Edited by **T. K. Arnold, M.A.**, the Ven. Archdeacon Paul, and the Rev. **Henry Browne, M.A.**

12mo.

Ajax. 3s. Philoctetes. 3s. Œdipus Tyrannus. 4s.
Œdipus Coloneus. 4s. Antigone. 4s.

High Street, Oxford; Trinity Street, Cambridge

Aristotelis Ethica Nicomachea

Edidit, emendavit, crebrisque locis parallelis e libro ipso, aliisque ejusdem Auctoris scriptis, illustravit **Jacobus E. T. Rogers**, A.M., *Œconomix Politicæ Prælector*.

New Edition. Small 8vo. 4s. 6d.

Arithmetic for the Use of Schools;

with a numerous collection of Examples.

By **B. D. Beasley**, M.A., Head Master of Grantham Grammar School, and formerly Fellow of St. John's College, Cambridge; Author of "Elements of Plane Trigonometry."

12mo. 3s.

The Examples are also sold separately:—

Part I.—Elementary Rules. 8d.

Part II.—Higher Rules. 1s. 6d.

Juvenalis Satiræ.

Edited by **G. A. Simcox**, M.A., Fellow and Classical Lecturer of Queen's College, Oxford.

Thirteen Satires.

Crown 8vo. 3s. 6d.

"Of Mr. Simcox's 'Juvenal' we can only speak in terms of the highest commendation, as a simple, unpretending work, admirably adapted to the wants of the school-boy or of a college passman. It is clear, concise, and scrupulously honest in shirking no real difficulty. The pointed epigrammatic hits of the satirist are every where well brought out, and the notes really are what they profess to be, explanatory in the best sense of the term."—*London Review*.

"This is a link in the *Catena Classicorum* to which the attention of our readers has been more than once directed as a good Series of Classical Works for School and College purposes. The Introduction is a very comprehensive and able account of

Juvenal, his Satires, and the Manuscripts."—*Athenæum*.

"This is a very original and enjoyable Edition of one of our favourite classics."—*Spectator*.

"Every class of readers—those who use Mr. Simcox as their sole interpreter, and those who supplement larger editions by his concise matter—will alike find interest and careful research in his able Preface. This, indeed, we should call the great feature of his book. The three facts which sum up Juvenal's history so far as we know it are soon despatched; but the internal evidence both as to the dates of his writing and publishing his Satires, and as to his character as a writer, occupy some fifteen or twenty pages, which will repay methodical study."—*Churchman*.

A Practical Introduction to Greek

Accidence. With Easy Exercises and Vocabulary.

By **Thomas Kerchever Arnold**, M.A.

Eighth Edition. 8vo. 5s. 6d.

The New Testament for English

Readers; containing the Authorized Version, with a revised English Text; Marginal References; and a Critical and Explanatory Commentary.

By **Henry Alford**, D.D., Dean of Canterbury.

Now complete in 2 Vols. or 4 Parts, price 54s. 6d.

Separately,

Vol. 1, Part I.—The Three First Gospels, with a Map.

Second Edition. 12s.

Vol. 1, Part II.—St. John and the Acts. *Second Edition.*

10s. 6d.

Vol. 2, Part I.—The Epistles of St. Paul, with a Map. 16s.

Vol. 2, Part II.—Hebrews to Revelation. 8vo. 16s.

An Introduction to the Devotional

Study of the Holy Scriptures.

By **Edward Meyrick Goulburn**, D.D., Dean of Norwich.

Ninth Edition. Small 8vo. 3s. 6d.

A Catechism compiled and arranged

for the use of Young Persons.

By **Edward B. Ramsay**, M.A., Incumbent of St. John the Evangelist, Edinburgh, and Dean of the Diocese.

Eighth Edition. 18mo. 1s. 6d.

High Street, Oxford; Trinity Street, Cambridge

Theophilus Anglicanus; or, Instruction concerning the Church, and the Anglican Branch of it. For the use of Schools, Colleges, and Candidates for Holy Orders.

By **Chr. Wordsworth**, D.D., Bishop of Lincoln.

Ninth Edition. Small 8vo. 5s.

A Dictionary of the English Language.

By **Robert Gordon Latham**, M.A., M.D., F.R.S., &c., late Fellow of King's College, Cambridge, Author of "The English Language," &c. Founded on that of Dr. **Samuel Johnson** as edited by the Rev. **H. J. Todd**, M.A. With numerous Emendations and Additions.

4to.

Vol. I. in Two Parts. 3l. 10s.

Vol. II. (*In the press.*)

Outlines of Norwegian Grammar, with Exercises; being a Help towards acquiring a practical Knowledge of the Language.

By **J. Y. Sargent**, M.A., Fellow of Magdalen College, Oxford.

Small 8vo. 3s.

The First Hebrew Book;

on the Plan of "Henry's First Latin Book."

By **Thomas Kerchever Arnold**, M.A.

Third Edition. 12mo. 7s. 6d. Key. 3s. 6d.

In this Manual, the difficulties by which learners are most commonly deterred from the study of Hebrew are smoothed by a gradual exhibition of the facts of the language. Through

a considerable part of the book the paradigms and exercises are printed both in Hebrew and English characters.

The Second Hebrew Book ; containing

the Book of Genesis. With Syntax and Vocabulary.

By **Thomas Kerchever Arnold, M.A.**

12mo. 9s.

Historiæ Antiquæ Epitome ; from

Cornelius Nepos, Justin, &c. With English Notes, Rules for Construing, Questions, and Geographical Lists.

By **Thomas Kerchever Arnold, M.A.**

Eighth Edition. 12mo. 4s.

P. Virgilii Maronis Æneidos Libri

I.—VI., with English Notes, chiefly from the Edition of **P. Wagner.**

By **T. Clayton, M.A.,** and **C. S. Jerram, M.A.,** formerly Scholars of Trinity College, Oxford.

Small 8vo. 4s. 6d.

Homer for Beginners ; containing the

Iliad, Books I.—III., with English Notes ; forming a sufficient Commentary for Young Students.

Edited by **Thomas Kerchever Arnold, M.A.**

Third Edition. 12mo. 3s. 6d.

A Practical Introduction to Greek

Prose Composition. Part the First.

By **Thomas Kerchever Arnold, M.A.**

Tenth Edition. 8vo. 5s. 6d.

In this Work the Syntax is broken up into short lessons, each followed by a Vocabulary and Exercise, and preceded by Model Sentences in Greek, containing examples of the rules, whilst each exercise contains many examples of the back rules, so that by imitation and very frequent repetition they may

be thoroughly impressed upon the mind. The pupil thus gradually learns the niceties of the language, whilst one object is steadily kept in view, that of making the *general construction of sentences* of more importance than the mere government of cases.

A Syntax of the Greek Language,

especially of the Attic Dialect, for the use of Schools.

By Dr. **J. N. Madvig**, Professor in the University of Copenhagen. Translated from the German by the Rev. **Henry Browne**, M.A., and Edited by the late Rev. **Thomas Kerchever Arnold**, M.A. With an Appendix on the Greek Particles, by the Translator.

Square 8vo. 8s. 6d.

The Theatre of the Greeks: a Series of

Papers relating to the History and Criticism of the Greek Drama. With an original Introduction and Notes.

By **John William Donaldson**, D.D.

Seventh Edition. 8vo. 14s.

A Practical Introduction to Latin

Verse Composition.

By **Thomas Kerchever Arnold**, M.A.

Fourth Edition. 12mo. 3s. 6d.

This Work supposes the pupil to be already capable of composing verses easily when the "*full sense*" is given. Its object is to facilitate his transition to original composition in Elegiacs and Hexameters, and to teach him to compose the Alcaic and Sapphic stanzas: explanations and a few exercises are also given on the other Horatian metres. A short Poetical Phraseology is added.

In the present Edition the whole Work has been corrected, the translations being carefully compared with the originals. The Alcaics and Sapphics have been arranged in stanzas, and each kind of verse placed in a separate chapter, the old numbers of the Exercises being preserved for convenience in use. Other improvements have been made which it is hoped will add to its value.

An Analysis of the Exposition of the

Creed, written by the Right Reverend Father in God, **J. Pearson**, D.D., late Lord Bishop of Chester. Compiled with some additional matter occasionally interspersed, for the use of Students of Bishop's College, Calcutta. By **W. H. Mill**, D.D.

Third Edition. 8vo. 5s.

3, Waterloo Place, Pall Mall, London

The Homilies, with various Readings,

and the Quotations from the Fathers in the Original Languages.

Edited by **G. E. Corrie**, D.D.

8vo. 10s. 6d.

The Elements of Euclid ;

viz. the First Six Books, together with the Eleventh and Twelfth ; from the Text of **Robert Simson**. Carefully corrected by **Samuel Maynard**.

18mo. 4s.

Simson's Euclid.

Edited in the Symbolical Form by **R. Blakelock**, M.A., late Fellow and Assistant Tutor at Catharine Hall, Cambridge.

New Edition. 18mo. 6s.

The Public Schools Calendar. 1866.

Edited by a Graduate of the University of Oxford.

Small 8vo. 6s.

This Work is designed both to present in a convenient shape the information usually sought by inquirers, and to serve as an interesting record to those who are passing through the Schools.

It recites the Foundation and Government of the Schools ; their Endowments and Exhibitions ; the names of the Masters and University Exhi-

bitioners ; the Chief Studies, School-hours, and Vacations ; the necessary Expenses and optional Payments ; the present number of Students ; and various other particulars. The Nine Schools reported upon by the Royal Commission are treated in greater detail than the rest, and of these the full School Lists are given.

The Syntax and Synonyms of the

Greek Testament.

By **William Webster**, M.A., late Fellow of Queens' College, Cambridge.

8vo. 9s.

The Syntax is based upon Donaldson's, with extracts from the writings of eminent English Theologians of the present day. The chapter on Synonyms treats of many words which have

not been noticed by other writers. In another chapter attention is drawn to some passages in which the Authorized Version is inexact or obscure. Copious Indices are added.

University of Cambridge. Local Examinations. Examination Papers, with Lists of Syndics and Examiners, for the Examinations of Boys and Girls. Held in December, 1868. To which are added the Regulations for the Examinations in 1869.

8vo. 2s.

University of Cambridge. Local Examinations. Class Lists. For the Examinations held in December, 1868.

8vo. 6d.

University of Cambridge. Local Examinations. The Eleventh Annual Report of the Syndicate, presented to the Senate, March 10th, 1868. With Supplementary Tables.

8vo. 1s. 6d.

Index

<i>Latin.</i>	PAGE		PAGE
Cicero	5, 6	Aristophanes	4
Cornelius Nepos	6	Aristotle	4, 24
Döderlein's Latin Synonymes	9	Cambridge Greek and English Testament	5
Ellis's Exercises	9	----- Greek Testament	5
Flosculi Cheltonienses	9	Crusius's Greek and English Lexicon	7
Gradus ad Parnassum	14	Dalzel's Analecta Græca Minora	7
Henry's First Latin Book	2	Demosthenes	7, 8, 13
----- Second Latin Book	2	First Greek Book	13
Historiæ Antiquæ Epitome	27	Frädersdorff's English-Greek Lexicon	10
Horace	15	Greek Accidence	25
Juvenal	24	----- Prose Composition	27
Latin Prose Composition	17	Herodotus	14
----- Verse Composition	28	Hole's Greek Primer	14
----- viâ English	17	Homer	14, 15, 27
Martial	17	Isocrates	16
Ovid	6, 8, 9	Jerram's Tenses of the Greek Verb	17
Persius	18	Madvig's Greek Syntax	28
Riddle and Arnold's English-Latin Lexicon	2	Plato	20
----- Abridged	2	Sophocles	19, 23
Tacitus	20	Theophrastus	13
Terence	23	Thucydides	20
Verse Book (The First)	11	Webster's Syntax of the Greek Testament	29
Virgil	27	Wordsworth's Greek Testament	7
<i>Greek.</i>			
Alford's Greek Testament	2		
----- Abridged	3		

English.

	PAGE
Aldrich's Logic, by Mansel . . .	9
Beasley's Arithmetic . . .	24
Cambridge Local Examination Papers . . .	30
----- Class Lists . . .	30
----- Annual Report of the Syndicate . . .	30
Davys' History of England . . .	1
Donaldson's Theatre of the Greeks . . .	28
English Prose Composition . . .	1
Garden's Outline of Logic . . .	21
Girdlestone's Arithmetic . . .	12
Inman's Nautical Tables . . .	15
Latham and Todd's Johnson's Dictionary . . .	26
Mansel's Prolegomena Logica . . .	11
Public Schools Calendar . . .	29
Simson's Euclid . . .	29
----- Symbolical Euclid . . .	29

French, German, Italian, &c.

De Balzac. Edited by Van Laun . . .	21
First French Book . . .	11
----- German Book . . .	12
----- Hebrew Book . . .	26
----- Italian Book . . .	15

	PAGE
Sargent's Outlines of Norwegian Grammar . . .	26
Taine, H. A. Edited by Van Laun . . .	21

Theology.

Alford's New Testament for English Readers . . .	25
Blunt's Key to the Bible . . .	3
----- Prayer Book . . .	3
----- Church History (Ancient) . . .	3
----- Household Theology . . .	5
Goulburn's Manual of Confirmation . . .	13
----- Study of the Holy Scriptures . . .	25
Homilies (The) . . .	29
Liber Precum Publicarum . . .	22
Lyttelton's Private Devotions . . .	17
Mill's Analysis of Pearson on the Creed . . .	28
Norris's Key to Four Gospels . . .	3
Pearson on the Creed, by Chevallier . . .	18
Prayer Book Interleaved . . .	21
Ramsay's Catechism for Young Persons . . .	25
Wordsworth's Catechesis . . .	23
----- Theophilus Anglicanus . . .	26
----- Holy Bible . . .	22

RIVINGTONS,

London, Oxford, and Cambridge

32

7

JW

